

THE

# Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## Ecclesiastical Affairs.

### THE SCHOOL BOARD VICTORY IN LONDON.

THE history of electioneering hardly contains the record of a more signal and decisive triumph than that which was won last Thursday, by the advocates of national unsectarian education, over their opponents. It is all the more remarkable because of the startling contrast of the actual result with the prudent fears of the victorious party, and the arrogant confidence of the defeated. So late as Wednesday last, some of the most ardent advocates of the School Board policy limited their modest ambition to a probable majority of one or two, and a possible majority of three or four, on the new Board. The reports sent in to the daily journals, of the state of opinion in the various divisions of London, for the most part lamented the apathy of the public, and were especially gloomy in regard to the prospects of several members of the late Board, supposed to hold extreme Liberal views. On the other hand, the clerical party had, for months past, been talking against time at the Wednesday meetings, in the avowed confidence that all business delayed until after Nov. 30 was certain to be decided in a sense contrary to the policy hitherto pursued. Canon Gregory, whose restless energy is worthy of a better cause, is said to have predicted a clear majority of ten for the sectarians. His supporters were constantly in the habit of enlarging upon the unpopularity of the Board as a notorious fact. And, as though intoxicated by the overwhelming chances in their favour, the more virulent amongst the Board's opponents indulged in transparent fallacies, random statements, and even slanderous epithets, only to be accounted for by an arrogant contempt both for the constituency in general, and for their adversaries in particular.

In this state of things the results revealed on Friday evening were as great a surprise as the annihilation of the French army on the Rhine by the Germans. Instead of an even balance of parties, it was found that an overwhelming weight of public opinion was in favour of the Board. Instead of a majority of ten for Denominationalism, the lists showed a clear majority of eleven for the other side. And not only so, but the Liberal candidates almost everywhere headed the poll by thousands of votes; while the advocates of reaction, where they succeeded at all, were only saved

"so as by fire." In fact, places on the poll seem to have been determined almost entirely by the extent to which candidates were known to have committed themselves unreservedly and boldly to the cause of unsectarian and national, as distinguished from ecclesiastical education. Thus Sir John Bennett headed the poll in the City with more than 1,300 votes above Mr. Peek, who has distinguished himself specially by the earnestness and munificence with which he has sought to guard against any possible secularisation of Board Schools. In Chelsea, Mr. J. B. Firth, slandered from pulpit and platform as an "atheist" and an "infidel," had more than five thousand majority over the only successful Church candidate, the Rev. Darby Reade. In Finsbury, Mr. Lucraft, who, it is well known, accepts the present arrangement for Bible instruction only as a compromise, polled eighteen hundred votes more than any other candidate; while next to him in immediate succession followed the three other Liberals, leaving Lord Hervey and Mr. Lovell to creep in by the skin of their teeth. In Hackney, Sir Charles Reed received more votes than those of Messrs. Foster and Oakley added together. And, what is perhaps more remarkable, Mr. Picton, whose persistent announcement of extreme principles in regard to free schools and secular instruction was supposed to endanger his success, stood second on the poll, with nearly twenty-one thousand votes, or twice as many as were received by the only successful representative of sectarianism. It is unnecessary to multiply such illustrations. The only division in which a Church candidate headed the poll was that of Southwark, where the newly-appointed and popular Rector of St. Olave's received 163 votes more than Mr. Sinclair.

To what causes are such remarkable results to be traced? In the first place, the issue before the constituency was unusually clear and definite. The achievements of the Board were plain and palpable. Its buildings were open to the criticism of every wayfarer. Its streams of school-children were encountered by thousands of business men on their way to the City in the morning. The statistics of increase in average attendance were indisputable. The effects already produced upon the ignorant classes were well known to some seven or eight thousand local managers of Board schools scattered throughout the metropolis. It was in vain, therefore, that clerical sectaries tried to disguise the real question. In vain did the Rev. Evan Daniel reiterate *ad nauseam* the stupid fallacy that one hundred and fifteen thousand average absentees represent one hundred and fifteen thousand vacant school places. In vain were appeals made to ignorant parsimony, on the one hand, and blind bigotry on the other. It was perfectly plain to the average common-sense of the ratepayers that the sectaries were enacting the old fable of the dog in the manger. They could not draw on the rates themselves; and, therefore, they were determined to hamper and hinder, in every possible way, the elected representatives who have this right. The decisiveness of the victory is therefore owing in a large measure to the palpable plainness of the issue put before the constituency. And to all interested in the progress of Liberal principles it is a welcome sign of the times that, when the question between right and wrong is

put before a great constituency with sufficient clearness, even in the metropolis, its judgment may safely be relied on.

Another reason for the unexpected completeness of the success achieved is, we think, to be found in the fact that the number of parents directly interested in the liberal policy hitherto pursued by the Board has grown by tens of thousands during the last three years. The vast majority of these parents are on the register of voters; and they would be fools indeed if they allowed the education of their children to be stunted through their indifference, or through their misuse of the suffrage. There seem to be good reasons for believing that the working classes presented themselves in unusually large numbers at the polling booths last Thursday. Again, during the last few years, working-men's clubs, conducted on self-supporting principles, have been multiplying rapidly, and have become firmly established in many parts of London. These clubs have generally taken a warm interest in the School Board election. In some cases they have voted money from their funds in support of the candidate whom they favoured. In this way a very strong influence has been brought to bear; and it is one with which politicians will have increasingly to reckon in the future. Finally, it has been abundantly demonstrated that, whatever may be the hesitation of public opinion in entering on the inevitable problem of disestablishment, the day is for ever gone by when the sectarian interests, or the social privileges, of the political Church could be allowed to stand in the way of a definite and demonstrable national benefit.

### CHURCH-DEFENCE SUNDAY.

#### AN INCIDENT.

EIGHT pounds three shillings and ninepence! Such, we learn from a local print, was the sum contributed in aid of the Church-Defence Society, at the close of a sermon preached in Ely Cathedral by the Lord Bishop of the Diocese, on the Sunday specially appropriated to that object by previous arrangement. Measured by the end for which it was collected, and estimated as the net result of conviction and feeling sought to be produced by the eloquence of the Bishop's pleading, it is certainly somewhat insignificant. The simple fact that the Bishop of Ely acceded to the request of the Church-Defence Society to preach a sermon in aid of its funds on a particular Sunday, warrants the inference that, in the opinion of the bishop at least, the Church feeling in the neighbourhood would respond with average liberality to the appeal he had decided upon making to it in person. Well, 8l. 3s. 9d. is a sum not to be despised. To some persons, and for some purposes, it might be regarded as munificent. As the product of an episcopal sermon in Ely Cathedral, for the defence of the Establishment, it strikes one as indicating that the people of that favoured vicinity cannot attach a very high importance to the object aimed at, or else that they have no great confidence in the organisation which seeks to compass it. We are not very thoroughly acquainted, we must confess, with the ecclesiastical characteristics of society in the flat district to which we refer, but we should certainly gather from the amount of the collection for the Church-Defence Society at Ely Cathedral that the



enthusiasm of the inhabitants for the maintenance of the connection between Church and State can hardly be correctly described as intense.

The Bishop's sermon on the occasion will, perhaps, be best appreciated by our readers when we describe it as a Bishop's sermon. It may be a sign of our own lack of information as to facts, or of our obtuseness of feeling as to religious sentiment, that the conventional style adopted by the dignitaries of the Church of England so usually appears to us to be wanting in the spirit of truthfulness. We do not mean to insinuate that it shows a conscious attempt at deception, but we must aver that it lacks most of those signs of hearty belief which ought to characterise the public utterances of men occupying high stations of responsibility in the Church. For example, the Bishop of Ely speaks as if the mission of Liberationists were prompted by bitter enmity to religion. He says that their "professed object is to seize the property dedicated to God, to sell the parish churches to the highest bidder, to eject at once the clergy from their cures, to hand over this and other cathedrals to the State to be preserved as national buildings, but converted into museums or lecture-rooms as from time to time may seem fit." "I am quoting," he is reported to have added, "the objects of the Liberationists as described by themselves in a recent publication. You will observe that they mean nothing less than the entire and immediate extinction of the national religion. There is to be no regard for vested rights, no interval allowed for providing other means of keeping up religious teaching, but at once, by an Act of Parliament, the whole property of the Church is to pass from it, and the ministrations of the Church to cease in every village sanctuary."

We cannot reconcile this style of ecclesiastical oratory with the notions we have been accustomed to entertain of spiritual veracity. The Bishop must know—or ought to know, at any rate—that his description of the gist of the controversy between the friends and the foes of the Church Establishment principle does not correspond with the facts of the case. He is not merely inexact, but he is inexact for a purpose. He qualifies nothing, simply because a qualification of what he has uttered would ill-suit his design. We doubt much whether he has ever looked at the publication to which he alludes as having set forth the schemes of Liberationists. We are quite sure that he has misrepresented it. We can hardly believe that he has not been utterly misled by hearsay, or that he has made himself personally acquainted with the matter at all, or that he can persuade himself that he was leaving upon the minds of his audience anything approaching to a fair impression of the real difference between the two societies to which he adverts. From beginning to end there is the lowest interpretation of the motives of Liberationists, the vilest misrepresentation of their designs, the most negligent collocation and careful perversion of facts, and the most opaque blunders of vision in regard to the spiritual significance of the principles which are in antagonism in the State-Church controversy. The whole thing presents itself to our mind in the light of a scandalous dodge, such as between man and man over any secular difference would be regarded as disgraceful. Probably, however, we are making more of this order of argument and eloquence, even in the mouth of a bishop, than it deserves. It was valued in Ely Cathedral at 8l. 3s. 9d., and, we believe, the money which it fetched was, even at that figure, more than it was worth.

#### THE DISESTABLISHMENT MOVEMENT.

##### MEETING AT ROCHDALE.

The annual meeting of the local auxiliary of the Liberation Society was held in the Public Hall, Rochdale, on Thursday last, Mr. James Ashworth, the president of the auxiliary, in the chair. An encouraging report having been presented, the chairman addressed the meeting and referred to many encouraging signs of progress, one of which was the recent letter of the Bishop of Manchester to Dr. Potter. Mr. John Ashworth moved a resolution condemnatory of the alliance between Church and State, which was seconded by Mr. J. B. Torr, Q.C., who referred to the arguments which were at one time used on the other side, and which were now considered as obsolete. Thus Mr. Gladstone, who once favoured some of these theories, had abandoned them, and he believed that the ex-Premier now regarded the Established Church as an offensive monopoly which ought to be got rid of. They were confronted, however, he reminded his hearers, with the question—who was to fight the battle of Disestablishment? Mr. Gladstone said he was too old, and Mr. Bright could not fight it alone. The matter was, therefore, left pretty well in the hands of outsiders, and they were bound to show, by every means in their power,

reasons against the longer continuance of the Church as a State Establishment, and to influence the younger members of Parliament with their views. He predicted, however, that before many years were passed we should see the Church of England detached from her old moorings. She would then be a greater Church than she had ever yet been, because she would be doing no injustice to anyone who was looking on at her good work. (Loud cheers.) Mr. James Petrie having proposed a resolution in favour of Mr. Osborne Morgan's Burials Bill,

Mr. C. H. Hopwood, Q.C., M.P., seconded it. There was no question of the present day, he said, so necessary of solution for the happiness of this country, for the development of true ideas of social and religious liberty, and for the setting free of the full energies of the nation as this question of religious liberty. Proceeding to discuss that question, he pointed out that Liberationists had nothing whatever to say against the teaching of the Church, nothing whatever against the thousands who were enrolled under her banners, from the spiritual point of view. But their remarks were directed to canvassing and criticising the Church as a State institution. As a State institution it received from the people of this country, in one shape or another, under the head of tithes, over 4,000,000l. annually. From the Ecclesiastical Commissioners who were appointed by the representatives of the people, and dealt with national property worth 40,000,000l., it received probably 1,500,000 annually. Church defenders might object that it was a wicked thing to put before one's countryman the amount of spoil that was to be got from the Church if it were disestablished and disendowed. His desire was to bring to the minds of his countrymen a sense of their property, and each could conceive for himself to what noble objects such funds could be devoted, if they were appropriated as they ought to be. (Hear, hear.) Besides what he had named, livings of enormous value were bestowed on the princes of the Church. But what had the Church done with the vast influence which the possession of this property and her connection with the State had given her for the benefit of the nation? He showed from history that she had never placed herself on the side of liberty or reform. On the contrary she had always been found on the "property" side, and had always acted as the bulwark of constituted despotic authority. (Hear.) Subsequently the hon. gentleman adduced a variety of cogent arguments in further advocacy of the Liberation Society's objects, and at the close of his address the resolution was unanimously agreed to.

##### THE REV. DR. MELLOR AT SOUTHPORT.

It may be remembered that about a fortnight ago Mr. Gordon delivered a lecture in this Lancashire watering-place, and met with such an uproarious opposition from a body of Church defenders that the meeting broke up in confusion. The Liberationists were not, however, to be thus foiled. They invited Dr. Mellor, of Halifax, to deliver a lecture, and on Monday, Nov. 27, a very large and, for the most part, quiet audience assembled in the Cambridge Hall, which holds some 3,000 persons, to listen to the address of the rev. doctor. His subject was, "Why meddle? a phase of the State-Church question." The lecture is reported at full length in the *Southport Daily News*, and occupies some five columns. Amongst the gentlemen on the platform were Mr. Alderman Griffiths (who presided), among others W. Halliwell, Esq., J.P., W. Crossfield, Esq., J.P. (Liverpool), J. Patterson, Esq., J.P. (Liverpool), the Revs. Mr. Bathgate (Liverpool), C. A. Berry (Bolton), J. Chater, J. T. Woodhouse, T. E. Sweeting, L. Nuttall, T. Ridley, J. C. Brewitt, and S. Coles; Alderman Boothroyd, Robinson, and Stephenson; Councillors Hacking, Wainwright, Atherton, Lyon, Hart, and Lawton. The chairman and the lecturer, on appearing on the platform, received an enthusiastic reception. Dr. Mellor, on rising, was received with great applause, and his address was of the most masterly character. We regret that we have not space for quotation this week. At the close of the lecture, which is likely to be delivered elsewhere, Mr. J. Patterson, J.P., of Liverpool, made a vigorous speech in proposing a vote of thanks to the lecturer, which was seconded by Mr. George Halliwell, J.P. There was a little Kentish fire, but not much, and the resolutions were cordially adopted. Dr. Mellor, in acknowledging the vote, said he did not expect everyone would agree with him, but he did think that those who differed from a speaker should hear him out. To try to put down free speech was bad breeding, and if it became common at meetings of this kind, then the country would be asking the question, what was meant by the education of which they had heard so much, that had been given by the clergy of England? (Cheers.) The proceedings closed by the audience singing the national anthem.

##### MR. FISHER IN NORTHAMPTONSHIRE.

DAVENTRY.—On Monday last Mr. Fisher, the organising secretary of the Liberation Society, lectured at the Assembly Hall, Daventry, on "Ritualism: what it is and how to deal with it." Mr. F. O. Hillman, who took the chair, said he thought it everyone's duty to obtain as much light as possible on the subject, in order to be able to give an intelligent vote when the time for settlement came. Mr. Fisher then proceeded to deliver his lecture, which was received with continued applause expressed from time to time. A hearty vote of thanks was accorded.

BLISWORTH.—The *Northamptonshire Guardian* devotes more than three columns to a report of Mr. Fisher's lecture at Blisworth last Tuesday, which was delivered at the Baptist Chapel. Many leading friends of the movement attended, and the Rev. W. J. Mills was in the chair. The subject was "Disestablishment, a blessing to the Church and the nation," which Mr. Fisher treated with comprehensiveness of view and conciseness of style. The lecture was received with loud cheers. The meeting was afterwards addressed by Mr. Broome, of Milton, Mr. Josiah Westley, Mr. Campion, and Mr. Stofs, of Tiffeld. The resolutions proposed were unanimously carried.

FINEDON.—Mr. Fisher gave a lecture in the Temperance Hall on Wednesday night to an appreciative audience, on "The Right of the Nation to deal with her Ecclesiastical Endowments." J. R. Wilkinson, Esq., of Great Addington, occupied the chair, and made a very able speech. After the lecture a Branch Association was formed, and many members were enrolled.

RUSHDEN.—Mr. Fisher lectured in the Temperance Hall on Thursday night, on "Ritualism: What it is, and how to deal with it." The room was quite full. The Rev. R. Bradfield occupied the chair. Mr. Fisher's lecture was very well received, and his views were afterwards endorsed by resolution.

##### LECTURES BY MR. KEARLEY.

REIGATE.—On Nov. 27 Mr. George Kearley lectured in the Temperance Hall here on "Disestablishment," Mr. Job Apter in the chair. There was a good audience, and the lecture was well received. This was the first meeting in the town for many years, and it has excited considerable interest.

REDHILL.—The next night Mr. Kearley was in the hall of the Young Men's Christian Association, Mr. Councillor Gilford in the chair, the lecture being on the "Present Position of the Disestablishment Question." Amongst the audience were several members of the local Agricultural Labourers' Union, the chairman of which declared they were all heartily in favour of disestablishment. Revs. Messrs. Keen and Camp also spoke. On an early day Mr. Kearley is to address the Labourers' Union in their own place of meeting.

SEVENOAKS.—On Wednesday, Nov. 29, the lecture was to have been given in the Literary Institution, Sevenoaks, but the Freemasons, who have control of the building, forbade its use, and the Baptist Chapel was used instead. The Rev. J. Field presided, and gave a vigorous opening speech. The lecture was very heartily received, as also a speech from Mr. Camp. The local opposition has greatly quickened the interest in the movement, and an earnest request was made for another lecture.

CROCKEN HILL.—On Thursday Mr. Kearley had a crowded audience in the British School, where he lectured on "Religious Equality." Mr. Churchwarden Gibson took the chair, and said he felt in the right place, as the Church would be benefited by its separation from the State. Mr. Camp again spoke. Hearty votes of thanks at all the meetings.

##### MR. GORDON'S MEETINGS.

BIRMINGHAM. CANNON-STREET CHAPEL.—On Monday evening Mr. Gordon lectured in Cannon-street Chapel, Birmingham, under the auspices of a Congregational lecture committee, the pastor, the Rev. J. W. Kirtton, presiding. Capital congregation, and every manifestation of interest and delight. Some few questions were asked, and hearty votes of thanks given.

COSELEY.—On Tuesday evening Mr. Gordon lectured in the Dark House Chapel School, Coseley, the Rev. Mr. Whittaker presiding, supported by the pastor, the Rev. Mr. Young, an old friend of the Liberation Society. There was a large and enthusiastic audience (a great change from the previous visit a year ago), and Mr. Reed, of London, was in opposition. There was good-tempered discussion, though with some hard hitting, and intense interest. An emphatic resolution was carried.

BROWNHILLS, NEAR WALSALL.—On Wednesday evening Mr. Gordon lectured in the Primitive Methodist Chapel, Brownhills, near Walsall, Mr. Lloyd in the chair. Full chapel, and capital hearing. Friends present from Cannock and elsewhere, and hearty interest in the society's work. Some earnest Methodist friends in this district.

HARBORNE, BIRMINGHAM.—On Thursday evening Mr. Gordon lectured in the Board School, Harborne, Mr. Councillor Neal in the chair. This was a first meeting, but it was a miserable night, and, therefore, not a large gathering, but a pleasant and successful meeting, so far as the interest created was concerned, and arrangements for local organisation entered into. The chairman and other friends spoke well.

KING'S NORTON.—On Friday evening Mr. Gordon lectured in the Assembly Room, Navigation Inn, King's Norton, redeeming his promise of a previous visit, when the village was *en fete*. On this occasion considerable interest was created, and the quaint little Assembly Room of the old inn, with its arm-chairs, and draped tables, and roaring fires, and multitude of candles, presented a singular spectacle. The boards creaked again beneath the audience which filled the room, and stood crowded on the stair-head. Our old friend Mr. Sargent was voted to the chair, and at once introduced Mr. Gordon, who speedily drew blood; Mr. Reed, and a large contingent of friends, being present. That gentleman and another afterwards spoke, Mr.



Gordon purposely abbreviating his remarks, and some stirring scenes took place, especially on the vote of thanks to the chair—an attempt being made to carry a resolution against the Society, as an amendment. This, however, was refused by Mr. Hastings, then in the chair, and thanks were voted.

Mr. Hastings accompanies Mr. Gordon throughout this tour.

#### MR. JOHN ANDREW IN THE CLEVELAND DISTRICT.

Mr. J. Andrew, Yorkshire agent, has recently visited the Cleveland district, which the *Northern Echo* correctly states is "that division of the North Riding possessing the most political vitality."

**BROTTON.**—On Saturday evening, November 25, Mr. Andrew gave a lecture in the Cleveland Hall, Broton. Mr. W. Coates, of Saltburn, presided. Mr. Andrew dealt with the religious and political aspects of the question. There was a fair attendance and a cordial feeling.

**SALT BURN-BY-THE-SEA.**—On Nov. 27 there was a conference in the Ruby-street Hall of friends residing in Cleveland. The Rev. F. Lowrie presided, and Mr. John Andrew explained the principles and objects of the Liberation Society. Some remarks on the advisability of establishing a branch of the association for Cleveland having been made by Messrs. Taylor, Whittington, Coates, Francis, Gilbertson, Holderness, a council was formed, and it was agreed to hold a public meeting of an important character at Saltburn shortly after Christmas, to which Mr. Andrew, and Mr. Gordon, of Darlington, will be invited. In the evening Mr. Andrew gave a lecture on "Disestablishment and Disendowment" in the same hall, which was well attended. Mr. Frederick J. Francis presided. The Rev. J. Goodall (Primitive Methodist) and Mr. Gilbertson spoke very earnestly in moving and seconding the vote of thanks.

**SOUTH BANK.**—Mr. Andrew lectured here on Tuesday last in the Drill Hall. Mr. W. Seymour presided, and several local friends were on the platform, and there was a large attendance. The *South Bank Advertiser* gives an admirable report of Mr. Andrew's address, which was extremely well received. The meeting was afterwards addressed by Mr. Dunn and Mr. J. Hanks.

**NEW SKELTON, NEAR SALT BURN,** is a growing district, and the people were glad to have an exposition of the principles and objects of the Liberation Society, which Mr. Gordon gave to them on Wednesday.

**GREAT BROUGHTON, NEAR STOKESLEY.**—On December 1, Mr. Andrew visited another village in the North Riding, where no Liberation lecture had been previously given. Mr. Browbridge, of Stokesley, presided. The lecturer dealt with the subject in a comprehensive manner. Much satisfaction was expressed with the meeting. Tracts have been distributed at all these gatherings.

**JARROW.**—On Wednesday week Mr. Browne lectured at Jarrow, Mr. Cornelius Dexter in the chair. The lecturer was frequently applauded, and at the conclusion, after a short address by Mr. Thompson, of Newcastle, it was resolved, on the motion of Mr. F. Warrender, seconded by Mr. A. Park, "That this meeting thanks Mr. Browne for his lecture, and believes that true religious equality can only be secured by the severance of the Church from the State." A vote of thanks to the chairman terminated the proceedings.

**SOUTH HYLTON.**—A CLERICAL CHAIRMAN.—The *Sunderland Daily Echo* reports a meeting recently held here, at which the Rev. Jas. Browne, B.A., gave an address. The intended chairman not appearing, Mr. Thompson proposed that the meeting should appoint one from amongst themselves, upon which a clergyman rose and proposed that the Rev. W. Collier, rector of Hylton, should take the chair. The proposal was carried unanimously, and Mr. Browne gave his lecture; after which the chairman invited questions, according to the custom of the Liberation Society. A clergyman rose. He spoke, and moved a resolution, which was not seconded; upon which, after a very able and telling reply from Mr. Browne, the following resolution was moved by Mr. Councillor A. S. Fox (a Churchman), and seconded by Mr. H. B. S. Thompson, with appropriate speeches, and carried with only one dissentient:—

That having heard the lecture of Mr. Browne, this meeting declares its opinion that the severance of the Church from the State would enable the Church of England to manage its own affairs; and be an advantage to the religion of the country.

Thanks to the rector for his courtesy in the chair, made more valuable by contrast with the bearing of his clerical friend, brought the meeting to a satisfactory close.

**BACUP.**—The *Bacup Times* says, "One of the most remarkable meetings ever held in Bacup took place in the Co-operative Hall on Tuesday night, when nearly a thousand of the working men of the town declared in favour of the disestablishment and disendowment of the English Church. The meeting was unique, but in every sense worthy of the occasion. Not only was it composed of working men, but the speakers, and those who appeared upon the platform, were almost all of them of the same social status. There were no 'political parsons' present, no great guns in the shape of M.P.'s, or parliamentary agents of any kind. There were no great Church and State authorities; none of those influential personages to whom the world is listening every day. The platform was occupied

by working men of the genuine type, men who, notwithstanding the disadvantages of their youth and their very imperfect training, have learnt to think for themselves, and have refused to be led away by any of the false pretensions of their would-be friends—modern Conservatives. The speakers were sturdy men and true, and said their say with commendable brevity and force. The Chairman led off with a clear and definite statement in reference to the aims of the Liberation Society. He gave it as his opinion that the whole question of disestablishment was one in which the working men should be interested, and proved by conclusive arguments that the Church should not be a State engine. Mr. Burroughs fully sustained the reputation he has won as a public speaker, and Mr. S. Lever acquitted himself with his usual ability. Mr. Halliday discussed the matter in a business-like speech, and then the resolution, which condemned the State Church, was carried with enthusiastic unanimity."

**LOUGHBOROUGH.**—A meeting convened by circular, was held in the Baxter Gate schoolroom on Tuesday Nov. 28, to consider the propriety of the subscribers forming themselves into a local auxiliary with committee and officers. Mr. Godkin (chairman of the School Board) was called to the chair and opened the proceedings with a brief, cordial address. The Rev. J. Lemon, who as correspondent has rendered valuable aid to the society in the town and neighbourhood, spoke of his earnest desire, now that the subscribers had so largely increased, that the burden of the local responsibility in the matter of meetings, &c., should be shared by others; and his belief that thus the interest in the society, and also the number of subscribers might be yet considerably enlarged. Mr. Hipwood, local agent, then delivered an address, on the principles and operations of the society, also pointing out some of the evils and failures of the Establishment principle, and urging the importance of combined action in order that the friends of the society might most efficiently exert their legitimate influence. A vote of thanks, combined with a request that the same lecture might be delivered in the Town Hall, having been adopted and acknowledged, the meeting was thrown open, and several gentlemen spoke in support of the proposed organization. On the motion of Mr. Don, seconded by the Rev. J. Alcorn, a provisional committee was elected to confer with the other subscribers, and get the proposed organization into working order. Several new members were enrolled at the close of the meeting.

**VICTORIA PARK.**—On Tuesday evening, Mr. H. V. Wigg—East London Agent to the Liberation Society—at the request of the Victoria Park Young Men's Literary Institution, opened a discussion on the State Church question in the lobby of the Approach-road Congregational Church (the Rev. R. H. Lovell's), Mr. T. Woodruff in the chair. The opener spoke for about thirty-five minutes, and was followed in opposition by Mr. W. H. T. Golding. Messrs. F. Link, G. Hassall, and W. Morgan supported the opener, and after a very able summing-up by the chairman, Mr. Wigg replied, his hits at the "arguments and facts" of his single opponent eliciting round after round of applause and laughter from his audience. A hearty vote of thanks, moved by Mr. Golding, and seconded by Mr. Link, brought a very interesting evening to a close. A local representative of the Church Defence Institution was present from beginning to end, but did not venture to speak.

**REGENT'S PARK COLLEGE.**—In pursuance of its plan for dealing with the students of the various Nonconformist colleges, last Friday evening the society sent Mr. Carvell Williams and Mr. S. R. Pattison as a deputation to the Regent's Park College, when there was a large attendance of students; Mr. W. V. Robinson, B.A., presiding. Mr. Pattison delivered an address in which he dealt with Church Establishments as affecting the pursuit of wealth and the interests of religion. He also gave some striking illustrations of the working of State-Churchism in Ceylon. Mr. Williams adverted to the present aspect of the disestablishment controversy, and to the new grounds on which the Establishment is now defended, and urged the students to prepare themselves for the conflict which they could not escape. He also replied to several questions of a practical character. Warm thanks to the deputation closed the proceedings of an agreeable evening.

This week Mr. Fisher and the Rev. W. Cuff are to visit the students at the Pastor's College, and Mr. Carvell Williams and the Rev. G. D. Macgregor those of New College; while last night Mr. R. W. Dale and the Rev. J. G. Rogers were to address a meeting at Newcastle-on-Tyne, where Mr. Joseph Cowen, M.P., was to preside.

We regret to hear of the spread in Cambridge of a disloyal body known as the S.T.C. (*Sanctæ Trinitates Confraternitas*), who wear iron crosses and other badges.—*Rock*.

A well-informed clerical correspondent writes to us:—"Incredible as the statement may appear, it is confidently stated that the Riddale appeal will be withdrawn if the Archbishop of Canterbury sits as assessor."—*Fall Mail Gazette*.

In St. Paul's Cathedral on Thursday the Ven. Edward Ralph Johnson, Archdeacon of Chester, was consecrated Bishop of Calcutta and Metropolitan of all India, Ceylon, Burmah, &c. The ceremony was performed by the Archbishop of Canterbury, assisted by the Bishops of London, Chester, and

Carlisle, and the Queen was officially designated "Empress of India."

**THE SEE OF ST. ALBANS.**—The endowment for this new see has been secured; the 13,000*l.* required in subscriptions having been promised. The Bishop of Rochester states that steps are being taken towards completing the restoration of St. Alban's Abbey, and that he has already received promises of more than 8,000*l.* towards this object, but that 30,000*l.* would be required to complete the restoration of the nave, and probably a further sum of 29,000*l.* for the internal fittings and necessities of Divine service.

**THE RITUALISTS AND THE LAW COURTS.**—There have been some anxious meetings of the English Church Union of late, both of the Council in London and of the district unions and local branches, for the purpose of considering what course will be the most advantageous to the interests of the Church in relation to the forthcoming appeals and new prosecutions on questions of ritual. There is a strong feeling, which we are told increases daily, against entering any further appearance for the defence under present circumstances.—*John Bull*.

**THE COURT OF FINAL APPEAL IN ECCLESIASTICAL MATTERS.**—At the Privy Council on Tuesday the new rules as to episcopal assessors in ecclesiastical cases in the Court of Final Appeal were approved by Her Majesty, and the arrangement is that one of the three Privy Councillor Bishops shall be always on the rota, beginning for the first year with the Archbishop of Canterbury; and that four bishops shall be taken every year, beginning with the junior prelates. Three are to form a quorum. The junior prelates are the Bishops of St. David's and Ely. The Bishop of Winchester was translated in 1873, but can never be considered a junior prelate, in which case the Bishop of St. Asaph will most likely be the other assessor, having been consecrated after the Bishop of Chichester, though on the same day.

**INHIBITION BY A SCOTCH BISHOP.**—A curious question has arisen in connection with the appointment of a minister to the vacant incumbency of St. Peter's English Episcopal Church, Montrose. The Rev. Henry Knapp, who has been incumbent for the last five years, took farewell of the congregation on Sunday, on the occasion of his appointment to St. John's Church, Ipswich. After Mr. Knapp's resignation, the congregation gave a call to the Rev. Mr. Bates, of Ripley, Derbyshire, and it was anticipated that the rev. gentleman would accept the call. An obstacle to his doing so has been raised by the Bishop of Brechin, who, it is on good grounds alleged, has written to the Bishop of Lichfield, protesting against Mr. Bates introducing himself into the diocese of Brechin without a licence from the episcopal head of that diocese. The matter here rests for the present.—*Newcastle Journal*.

**A BISHOP'S RIGHT TO REFUSE INSTITUTION TO A CLERGYMAN.**—The case of the Rev. Dr. Willis v. the Bishop of Oxford came before the Court of Arches on Saturday. This was a proceeding in *duplex querela* for the non-institution of the Rev. Dr. Willis by the Bishop of Oxford to the living of Drayton Parslow, Buckingham, on the ground that he was *non idoneus et minus sufficiens in literatura*, or in other words was not sufficiently learned in certain languages to pass his examination. The bishop had filed a responsive plea, and a point was raised whether the decision of the bishop by his examining chaplain was final. The question was argued by Dr. Tristram for Dr. Willis, and by Dr. Swabey for the Bishop of Oxford. Lord Penzance now gave judgment on the question whether the decision of a bishop was final as to the sufficiency of a clergyman who applied to be instituted to a living to which he had been presented. After reviewing the facts, his lordship was of opinion that the reasons for the refusal of the bishop must appear on his plea, so that the court could review the decision, and say whether a deficiency as to Hebrew, Greek, and Latin was sufficient to exclude a clergyman from a living. His lordship ordered the pleadings to be amended. Order accordingly.

**MGR. CAPEL ON THE RITUALISTS.**—Mgr. Capel preached on Friday in Bristol, at the opening of an addition to the Roman Catholic Cathedral at Clifton. In the morning he dwelt upon the extent of Dissent in England, and in the evening he spoke upon the Anglo-Catholic or Ritualistic movement. He described Anglo-Catholicism as an absurdity, because Catholicism meant universality, and there could not be English universality. When they looked to the communion nearest themselves—the Established Church of England—could they say it taught all truth, though the widest and broadest thinkers said it was the most comprehensive Church of all? Loving his country as he did, and having many of those in the Established communion among his most intimate friends, he said, with pain, that these earnest hearts and minds, desirous of serving God, but tossed to and fro by every wind of doctrine, and not knowing what to believe—surely they could not say the mark of catholicity belonged to them. At Oxford, forty years ago, an earnest school of men, having devoted themselves to the study of the Fathers, and discovered the doctrines taught by their own Church, went to a certain point, but stopped at the headship of the Church, though honestly proclaiming their discoveries; and their duty was to return to the fold where the one mark of identity remained in teaching the very essence of catholicity. In conclusion, Monsignor Capel urged such doubters to exercise the right of private judgment, adding that the Roman Church knew no



obedience to secular power, and had not grown under its direction.

**SUSPENSION OF THE REV. A. TOOTH.**—At the Arches Court on Saturday the case of "Hudson and others v. the Rev. Arthur Tooth," under the Public Worship Act, came before Lord Penzance on an application to suspend the defendant from officiating on account of his disobedience to the monition of the court. Mr. B. Shaw read a number of affidavits showing that the monition was served on Mr. Tooth on the 29th of July, and that since that time he had continued the Ritualist practices which had been condemned, and the present application was to stop him from performing the services. There were some matters under appeal in the Folkestone case which were not mentioned. Mr. Tooth was called by Mr. Kirkman, the officer, to "come into court," but he did not appear. Lord Penzance suspended him for three months, with an intimation that the suspension would be continued if he did not abstain. He was condemned in the costs of the present application.—A large meeting of parishioners was held in the National Schoolroom, St. James's, Hatcham, on Monday evening, to protest against the inhibition of the Vicar, the Rev. Arthur Tooth, and to express sympathy with him. Mr. Churchwarden Croom occupied the chair, and resolutions were unanimously carried thanking Mr. Tooth for the declaration he has made in reference to his prosecution, and "loyally recognising him as the vicar having spiritual charge of the parish, notwithstanding the inhibition issued by the so-called Court of Arches." In moving the third resolution, which pledged the meeting to withhold all moral, personal, and pecuniary support from any priest "intruded into the parish," Mr. Robert Tooth, the patron of the living, observed that the vicar's conduct had been termed lawless, but it was not to be forgotten that at the commencement of the proceedings he had volunteered to submit to the bishop's decision, provided his lordship would try the matter in accordance with the Church's laws.

## Religious and Denominational News.

### THE CONGREGATIONAL FINANCE SCHEME.

It was agreed at the Bradford meeting of the Congregational Union that the opinions of the various county unions should be ascertained on the finance scheme, and in pursuance of this resolution a county conference of the Congregationalists of Suffolk took place on Monday at St. Nicholas-street Chapel, Ipswich. It was attended by the Rev. A. Hannay (secretary of the Congregational Union of England and Wales), Mr. Albert Spicer, of Woodford, and the Rev. G. S. Barrett, representative of the General Committee, which has had this matter under consideration, and by a long list of ministers and delegates. Mr. E. Grimwade occupied the chair. After a few words from the chairman and the Rev. J. Browne (the secretary of the Suffolk Union),

The Rev. A. HANNAY was called upon to make a statement on the subject. Observing that although the scheme was adopted with practical unanimity at Bradford, he said there was not a hearty support of the scheme in all its details, and in these conferences which he was endeavouring to get held all over the country he did not wish that anything should be done or any conclusion come to merely as the result of speechmaking. Mr. Hannay then proceeded to speak of the principles of the scheme as presented at Bradford, for they had mainly to do at present with the principles, details being simply of importance as far as they threw light on the principles. The principles Mr. Hannay stated under four heads—first, the confederation of the county associations, without interfering for one moment with the independence of their constitution, or of their actions, except in this, that the votes of these associations in relation to the granting of the funds should be recommendatory instead of final. That was the only sense in which the independence of the associations was proposed to be interfered with, the idea simply being to confederate the thirty-nine or forty working county associations into one new association, each of them carrying its administrative staff, its methods, and its forms of action as vital and active in confederation as in an independent institution. The second principle was the consolidation of the funds of these associations as far as those funds had been raised for the purposes contemplated in the scheme—church aid and missionary extension. This would not apply to special funds for chapel building, ministers' retiring funds, or special trusts, which each county would be left to administer by itself. Objection having been raised as to the unreasonableness of sending all the funds to London, Mr. Hannay said that he apprehended that the central council would only be a sort of clearing house, the sum added to or received from the county funds only being transmitted or received. The third principle was the provision for the management of the consolidated funds by a body representative of the associations included in the scheme. It was felt that they would not get the county associations to join unless the fund were administered by bona fide representatives of the confederated bodies. A difficulty in the way was that, it being agreed that no county should be represented by less than two delegates, this made a somewhat unwieldy body, and it became necessary to select a compact trustworthy executive, and the effort had been made in this matter to secure a

completely representative body. The fourth principle was the responsibility of the administrative body to the churches or confederated associations. This was accomplished by providing for a report to the Congregational Union, to which some objection was raised, but it must be remembered that the administrative body must be in such a position that it might be called to account. It would be impossible for the county associations, as they had no central place of meeting, to express any condemnatory opinion, if need be, of the action of the Finance Council. It would be competent to the county unions to say that as they associated themselves for further purposes they must have an annual meeting of representatives to receive the report of the council, but that would be another Congregational Union, and it was thought desirable to avail themselves of the existing union. It was objected that should any of the counties not join their fund, it would be giving them a voice in its distribution; but it was proposed that only the representatives of contributory counties and churches should be eligible to attend the annual finance meeting, and Mr. Hannay claimed for this portion of the scheme that in opposition to the objection to centralisation, it gave the scheme a popular character.

Mr. ALBERT SPICER supplemented Mr. Hannay's remarks, and in the course of his speech he said that they wanted a Congregationalism that should be felt to be a power throughout England, and he believed this scheme would give it power. The county associations had done much by their machinery, but had been outgrown, and the adoption of this general scheme would lead in many instances, he believed, to their reorganisation. Through them an influence might be obtained over the weaker country churches, who could be assisted with friendly advice and counsel, although not interfered with.

The CHAIRMAN then invited discussion, and after some remarks and inquiries from the Rev. W. Warren, the Rev. J. Reeve, and Mr. Mayhew, the Rev. A. HANNAY explained that confederation meant the banding together of the county associations with a common purse, but retaining their "autonomy." Alluding to Mr. Warren's remarks he agreed that they should act with caution, but said that what was wanted was to represent their unity as English Congregationalists. The principle of independence had been vindicated in the past; for the future their vital unity must be represented. He said the Presbyterians were borrowing every feature of value from Congregationalism; the Episcopalians and the Methodists were working more and more in approach to Congregationalism, and without this unity and oneness of action Congregationalism would be pumped dry, whereas by unity of action they might present a bold front to the world, offering a church polity sufficient to meet all requirements. Various other points of the scheme were then freely discussed, the Revs. J. Browne, J. Steer, and Mr. Hooper being the chief speakers, and in the course of a further reply, Mr. Hannay said he hoped that in the first year they would realise an income of 100,000*l*. Substantially the principle of confederation was accepted.

After an adjournment for dinner, the conference was resumed, the main point for consideration being as to the remittance of the surplus only or the receipt of the deficiency from the central board. The Chairman believed it would be better that all the funds should go to the central fund, and be repaid. Mr. A. J. Hooper (Bury) suggested payment from the churches direct to the central board, Mr. Mayhew arguing in favour of that course that Mr. Hannay had before spoken of, the importance of exciting a national in distinction to a county feeling. The Rev. W. Tozer said he did not heartily approve the whole scheme, but something was greatly needed; delay would be dangerous, and he had nothing better to propose. Rev. G. S. Barrett spoke of the Augmentation Fund as simply the Home Missionary Society over again, and argued that it would be disastrous that the proposed fund should come to be regarded simply as a fund for the augmentation of ministers' stipends. He believed it would place Congregationalism in a far better position to work for Christ than it ever had been in the past. Mr. Hannay explained that the results of these conferences would be laid before the Union, and that the probable course would be to remit the scheme to a representative assembly to re-draft the details. Votes of thanks to the members of the deputation and to the chairman were cordially adopted. Afterwards a number of the ministers and delegates were entertained at tea by the Nicholas-street friends, and in the evening, at the usual week-night service, several of the ministers gave addresses.

Mr. Henry J. Haffer, senior student at Western College, has accepted the pastorate of the Congregational Church, Kingstown, near Dublin, and will begin his ministry with the New Year.

The Rev. John Jones has felt himself called upon to resign the pastorate of Claremont Chapel, Pentonville. We understand that great regret has been expressed by the office-bearers and others at this decision.

**THE FREE CHURCH COLLEGE.**—A legacy amounting to between 30,000*l*. and 40,000*l*. has been left to the Edinburgh Free Church College by the late Mr. David Meldrum, Craigfoodie, who died last week.

**THE BAPTIST ANNUITY FUND.**—The Rev. C. Williams, of Accrington, and Sir Morton Peto, at

Cardiff on Wednesday addressed a Baptist Conference in aid of a fund for allowing old and infirm Baptist ministers 40*l*. a year, and helping the families of ministers. It appears that 25,000*l*. has already been promised.

**BRIGHTON.**—The anniversary services of the Congregational Church, Lewes-road, Brighton, held on the 26th and 27th November, were of special interest. The Rev. A. Foyster (the pastor), was presented with a purse of gold as a token of the affection in which he was held by his church and congregation. The growth of the congregation, and the necessity for steps to be taken for the erection of a permanent church, had led to his resignation of the office of secretary to the Sussex Home Missionary Society.

**DEAN STANLEY AT NEW COLLEGE.**—The Dean of Westminster on Friday evening delivered an interesting and instructive lecture on the Early Christians to the principal professors and students of the New College (Congregational), St. John's-wood. A large number of ladies and gentlemen were also present to hear the very rev. gentleman, amongst whom were the Rev. Dr. Reynolds, of Cheshunt College, Dr. Angus, Baptist College, Dr. Lorimer, Presbyterian College, Dr. Raleigh, the Revs. Newman Hall, W. Roberts, &c. The Dean was enthusiastically cheered, and his lecture was listened to with the greatest attention throughout.

**FARINGDON VILLAGE MISSION.**—Mr. Arthur S. Hockett having resigned the office of village evangelist to enter New College, London, as a student for the Christian ministry, a valedictory service was held at Great Coxwell on Friday, December 1. The Rev. T. C. Udall presided, and on behalf of the members and friends of the mission presented Mr. Hockett with an illuminated address and a purse containing twelve guineas as a testimony of the esteem in which he is held, and an expression of their appreciation of his services during a period of nearly six years. Kind words were also spoken by Messrs. O. Gerring, R. Bayly, W. Barnes, Morris, A. S. Hockett, and other friends. Mr. Hockett also preached farewell sermons at Great Coxwell and Faringdon on the following Sunday. There were large congregations at all the services.

**THE DAY OF INTERCESSION FOR MISSIONS.**—On Thursday, being St. Andrew's Day, and set apart for prayer in behalf of foreign missions, special services were held in most of the metropolitan churches, and were well attended. Dean Stanley preached the annual sermon in Westminster Abbey. He argued that if the small and useless adjuncts of religion were passing away, the great principles of Christianity—mercy, peace, truth, and justice—were permeating all classes throughout the earth. Referring to the Eastern Question, he trusted that a great European war would be averted by the coming Conference. There was a special afternoon service at St. Paul's, the preacher being the Rev. Edward Auriol, M.A., rector of St. Dunstan's, Fleet-street, who pressed upon the attention of the congregation many points connected with the subject of missions.

**HULL.**—On Tuesday, November 28, the recognition service of the Rev. A. G. Nicholls, of New College, London, was held at Latimer Church, Hull. After the reading of the Scriptures and prayer by the Rev. Jas. Sibree, an address on "Congregational Principles" was delivered by the Rev. S. Newth, M.A., D.D., F.R.A.S., Principal of New College. The Rev. H. T. Robjohns, B.A., asked the usual questions; the prayer was offered by the Rev. Archibald McMillan, of London, and the Rev. John Stoughton, D.D., delivered the charge to the minister; the Rev. R. Senior assisted in the service. Next evening a tea-meeting was held in the schoolroom, followed by a public meeting in the church, presided over by John Thompson, Esq. The following ministers and gentlemen took part in the proceedings:—The Revs. H. T. Robjohns, B.A., Dr. Mackay, W. C. Preston, A. G. Nicholls, Mr. Councillor Evan Fraser, L.R.C.S., and Messrs. W. Hudson, treasurer; W. Johnson, secretary of the County Union, and J. Bird.

**GLASGOW.**—The Rev. Albert Goodrich, of Braintree, was publicly recognised as pastor of the Elgin-place Church, Glasgow, on Thursday, the 23rd ult. The Rev. David Russell presided, and there were present ministers of the Established, the Free, the United Presbyterian, and the Baptist Churches, besides many of the Congregational body. Mr. Goodrich was formally welcomed by Mr. George Thomson and Mr. J. Brown, two of the deacons. Mr. Goodrich said he had not accepted the call without much pain, caused by the rending of dear bonds; but the prospect of larger service inspired him with high hope. The heartiness with which he had been received gave him much confidence. The prospect of participating in that brotherly love and Church unity for which the churches and ministers of Glasgow had a good report was to him very cheering. The Revs. Dr. Marshall Lang, of the the Barony parish church, Dr. Pulsford, and J. M. Garvie, welcomed Mr. Goodrich to Glasgow, and letters were read from the Revs. Dr. Raleigh and Henry Batchelor, both formerly ministers at Elgin-place, regretting their inability to be present, but expressing sincere thankfulness at the settlement of Mr. Goodrich in that place.

**BURSELEM.**—The Rev. M. Braithwaite having removed from Uppingham, Rutland, to take charge of the Queen-street Church, Burslem, a recognition service was held on Thursday, the 23rd ult. Above three hundred persons sat down in the schoolroom to an excellent tea, provided by the ladies of the congregation. At the evening meeting, held in the chapel and presided over by W. Woodall, Esq., J.P.,



there was a large gathering of the Nonconformists of North Staffordshire to give a warm welcome to the new pastor. Mr. T. Bostock, the church secretary, narrated the steps taken to secure the services of Mr. Braithwaite, after the departure of the Rev. J. Fernie to South Africa. He was followed by the Rev. A. Mackennal, B.A., secretary to the Congregational Union of Leicestershire and Rutland, who bore testimony to the honourable position and character Mr. Braithwaite had won for himself during his fourteen years' previous ministry, and then delivered an animated address on the ideal and practice of an Apostolic Church. The Rev. S. B. Handley, secretary of the Congregational Union of North Staffordshire, heartily welcomed the new minister on behalf of the churches he represented, and dwelt on the manifold duties of church members. The Rev. M. Braithwaite thanked the ministers and friends for giving to him so cordial a reception, and, in a brief speech, stated his reasons, hopes, and aims in undertaking so responsible a position as that of the "Nonconformist Bishop of Burslem." The venerable Mr. Boon, Alderman Gilman (of Hanley), Mr. Alfred Cross (of Garstoun), and Mr. Abel Hancock (of Hackney College) addressed the meeting. Among the Congregational ministers of the district who attended, several taking part in the proceeding, were the Revs. J. Hankinson (of Leek), T. Cocker (of Stoke), R. Bell (of Silverdale), J. Legge, M.A. (of Hanley), S. Johns (of Longton), J. H. Howshall (of Dresden), J. Jarratt (of Tunstall), and Dorrall Lee (of Uttoxeter). The following ministers resident in Burslem were also present:—The Revs. H. C. Field (Baptist), G. Latham (Wesleyan), E. Evans (Free Methodist), and D. Brearley and C. F. Lea (Methodist New Connexion). The choir contributed appropriate anthems during the evening. Mr. Braithwaite commences his ministry in Burslem with encouraging prospects of success.

### Correspondence.

#### THE DISENDOWMENT QUESTION.

To the Editor of the Nonconformist.

Sir,—As many Baptists, I dare say, read your journal, it is desirable that their attention should be called, through the medium of your columns, to the course which a recognised organ of their body, the *Freeman*, is pursuing in regard to the disendowment of the Church of England.

The *Freeman* is very anxious that the Liberation Society should satisfy the demand which has arisen for precise information as to the modes by which it is proposed to deal with Church property, when the Church is disestablished—so anxious, that it doubts "whether any further progress can be made, any fruits of victory can be plucked—till this demand be satisfied." It no doubt honestly desires to facilitate the production, and also the acceptance, of that for which it asks. But it is adopting a method than which nothing could be more calculated to increase the difficulties, already great, which have to be encountered by those on whom the responsibility of leadership rests.

The *Freeman* is doing so, in the first place, by, apparently, insisting that whatever is proposed at the present time should be in accordance with whatever has been proposed aforetime—no matter how long since. Thus it not only expresses a hope that any proposals now made will be as moderate as those of Mr. Miall have always been (November 3), but forbids all change as peremptorily as though nothing could have happened to modify the views of Mr. Miall, or to justify any departure from "the original programme of the British anti-State-Church Association"—which was adopted some thirty-three years ago. A leading article, with the name of the Rev. Richard Glover appended (Nov. 24), in adopting this *Semper eadem* line of argument, gives as one reason why the writer objects to the lately published article on disendowment in the *British Quarterly Review*—viz., that "it constitutes a very serious change of front." "The rules of war forbid a change of front in the presence of the enemy. Why is this change of front made? If the demands now put forth are just, why were they not made earlier? If unjust, why are they made now?"

If Mr. Glover had taken an active part in the disestablishment movement, he would never have asked these innocent questions. He would then have remembered that anti-state-churchmen have learned a good deal since they began their work, and that the criticism of their opponents has taught them that some of their earlier phraseology was loose and inaccurate, and some of their proposals crude, and wanting in practical wisdom. He would know that the lavish "generosity" of Parliament in its mode of disestablishing the Irish Church has been objected to by most Nonconformists, and has put a plausible excuse into the mouths of hesitating Liberal politicians, who have been scared by Mr. Gladstone's

statement, in 1873, that, if the English Church were disestablished in the same fashion, it would carry off property worth ninety millions, and hold it free from the interference of the State. He would also know that there are even many Episcopalians who, alarmed at the unchecked spread of sacerdotalism in their Church, would deprecate that "generosity to the people composing the Church of England" for which Mr. Glover seems to plead; believing that it would prove to be one of the greatest calamities which could befall the cause of Protestant truth in England.

The *Freeman* and its contributor write as though nothing had occurred to make what was unwise more than a century ago quite as unwise to-day. They object to anything new, and ignore the fact that we are in the midst of new circumstances. This talk about "a change of front" may be useful as a rhetorical device; but will be disregarded by practical men. It is mere Toryism, appearing in the very last place where we should have expected to find it. Change of front indeed! Why what skilful general does not change his tactics again and again during a many years' warfare? Even the facts of the case do not justify the charge; but, if they did, it would be easy to show that change is wisdom, and that adherence to the policy, and the formularies, of the past would be fatal folly. Why, if the Liberation Society were to propose to concede now what some of its members would have conceded in years gone by, and others of them would weakly concede now, the response would be in many quarters—among avowed Liberators, as well as Liberal politicians—"If that is to be the outcome of disestablishment, the Church had better remain as it is!"

I refrain at present from discussing the objections taken to particular proposals; because I now wish only to insist that it will be useless, and even injurious, to engage in a discussion the starting-point of which is, that nothing is to be proposed now which is not in harmony with what has been proposed before, and that it is better to act consistently than to act wisely.

Certainly but little aid or encouragement is given by the *Freeman* to those to whose labours it attaches so much importance. Not being able to wait until its executive have published, and explained, and vindicated, their proposals, it seizes upon an article in a review, calls it "The Disestablishment Scheme of the Liberation Society," and requires that it shall "be largely altered before receiving the imprimatur of that body!" And, in doing so, it indulges in insinuations and assumptions which may well lead the reader to look to see whether he is reading, not the columns of an old champion of the Liberation cause like the *Freeman*, but those of the *Record* or the *Rock*. The proofs of that statement must, however, be supplied in another letter.

I am, yours &c.,

EXPERIENTIA DOCT.

Dec. 4, 1876.

#### A SUGGESTION.

To the Editor of the Nonconformist.

SIR,—Theatres and music-halls are open six days in the week; gin-palaces and beer-shops are open daily; and churches and chapels are, as a rule, open twice on Sunday and once during the week. My suggestion is this, let our places of worship be open on Sundays, as at present, and every evening during the week. If Christian people are in earnest and desirous to draw their fellow-creatures from the public-house, and objectionable places of amusement, let this be done. In some of these buildings there might be Bible-readings, Gospel-services, prayer-meetings, and services of sacred song, and in others there would be lectures, entertainments, dissolving-views, &c., &c. I shall be glad to hear from parties willing to take this matter in hand.

Yours truly,

W. FORBES.

71, Windsor-road, Holloway, N.

#### THE LIQUOR TRAFFIC.

To the Editor of the Nonconformist.

SIR,—One reason of the terrible growth of the liquor traffic in this country seems to me the fact of its being practically a monopoly. I believe one of the greatest checks to drunkenness would be free-trade in drink. By this I mean, let anybody and everybody who wishes it have a licence to sell drink, "not to be consumed on the premises." In this way we should dissociate the idea of drink exclusively with public-houses among the working-classes. Let people have a chance of getting drink in their own homes without having to

go to the depraved moral atmosphere of the public-house and gin-palace for it. We already allow the grocer to sell bottles of ale, wine, and spirits. Why not allow the poorer classes of people to fetch it thence in jugs as they have now to do from the public-houses? In London and our large towns one may see troops of children, young girls, and women flocking to the public-houses with jugs for their "supper-beer." They have to listen to the horrid oaths and obscenities with which the bars of these dens abound. The corrupting influences of this system cannot be doubted. One of the most saddening sights, to my mind, in London, is to see the amount of neat gin-drinking going on on the sly in the public-houses in the afternoons, by apparently respectable married women and their young daughters. Anyone looking into the bars of the more respectable publicans any afternoon between the hours of two and five o'clock will see groups of tidily-clad women tossing off noggins of neat gin during the absence of their husbands at work, and encouraging their daughters of fourteen or sixteen years of age to do the same.

I am, Sir, yours faithfully,

ANTI-MONOPOLIST.

#### PURE LITERATURE FOR GENERAL USE.

To the Editor of the Nonconformist.

SIR,—As this is a period of the year at which people usually select what magazines and periodicals they intend to take for a year, it may be worth while to have an eye to the quality of much of the literature for the young and the general public which has recently been issued.

It is customary to pooh-pooh denominational literature, and perhaps there is too some reason for so doing; but what is the substitute?

Independent of the shoals of trashy literature poured from the press, there is much of that intended for the young and the general undenominational public, which is tinged with Churchiness, and which it were well to eschew. Of course the publications of the Religious Tract Society, Partridge, Sunday School Union, Cassell, and other publishers of good, pure reading, do not suit the purpose of those whose objection to "colourless" religious education in board schools has of late been so much bruited about, and there have been many publications recently issued of a Church character, whose introduction into, at any rate, Nonconformist circles, is undesirable.

One of the most pressing needs of the time is suitable reading for the vastly-increased reading population, and the best ability might be well occupied in ministering to it.

The *Parish Magazine* is localised very generally, and we know what is often added thereto; and if any of your readers know of anything which could be similarly used in the interest of Free Churchism, and for general reading in the towns and villages of England, they would be rendering service by making it known. If there is nothing of the kind there ought to be.

G. L.

Great Berkhamstead.

#### THE EASTERN QUESTION.

##### PRINCE BISMARCK ON THE PROSPECTS OF PEACE.

Prince Bismarck gave a Parliamentary dinner on Friday, at which the President and Vice-Presidents of the German Parliament and other deputies were present. A Reuter's telegram says the prince intimated that he would make a statement on the political situation in the debate upon the third reading of the estimates. He laid stress repeatedly upon the neutral attitude Germany would take up in the event of warlike complications arising. The weight which the prince attaches to Germany's relations with Austria took a particularly prominent place in his observations. With regard to the passage in the Speech from the Throne at the opening of the German Parliament relating to the foreign policy of the Empire, Prince Bismarck expressed surprise that the reference to England in the words, "historically amicable Powers," could have been overlooked and the meaning of the passage consequently misunderstood. The prince considered it requisite that if a war should break out it should be localised, and that England should therefore be induced not to isolate herself from the other Powers and engage in a quarrel with Russia. A later despatch through the same agency gives a further account:—

The Imperial Chancellor considered that the preservation of peace ought not yet to be despaired of, but if the present complications resulted in war, which certainly seemed probable, Russia and Turkey would after a time be tired of waging it, and Germany would then be able to mediate with better prospects of success than at present. To give advice to Russia at the present time would be inopportune. In explaining why this would be so, the prince observed that the result of giving such advice would be to displease the Russian nation, and that result would be worse than having a passing dispute with



a Government. Prince Bismarck's remarks about England were understood to be to the effect that he hoped Great Britain would at all events not wage open war against Russia, but at most a kind of unofficial warfare such as that carried on by Russia in Servia. With regard to Austria, the Imperial Chancellor spoke in very friendly terms. Should Austria be drawn into the war, and should any danger threaten her existence as an Empire, it would be Germany's duty to come forward in support of her position, and for the maintenance generally of the present distribution of territory. Germany would give thus evidence of her thorough unselfishness, and continue to be the lead in the framework which causes the figure to stand upright. Besides, Austria possessed great vitality, greater than many people thought. He had told Lord Salisbury so, and this vitality would show itself should the Emperor Francis Joseph, under certain circumstances, make a personal appeal to his people. He had not spoken a word to Lord Salisbury about an occupation of Bulgaria in the sense attributed to him.

The following somewhat different version of the speech is given by the Prussian correspondent of the *Times*:-

Thanks to Germany's endeavours to maintain peace, England would probably allow the inevitable Russo-Turkish war to be localised. Lord Salisbury, when at Berlin, had spoken very temperately upon this side of the question. However, it was not England, but Austria, who found herself reduced to an exceedingly difficult position by current events. Germany wished to remain on friendly terms with Austria. Should Austria be vitally injured by the progress of events, Germany would possibly deem it incumbent on her to offer to assist Austria. Meanwhile, Germany would remain neutral, and continue to exert herself on behalf of localisation. Germany's was a friendly neutrality towards all parties concerned, and the passage in the Speech from the Throne which alluded to the traditional allies of the country certainly was meant to include England as well as other neighbours. The statement that he had approved the occupation of Bulgaria, or had told Lord Salisbury he approved any such proceedings, was erroneous. Germany had refrained from all interference, and had no wish to acquire prestige by meddling with other people's affairs. She had been asked to mediate, but she had declined to advise where she did not mean to support the counsel by force. The time would come when the disinterestedness of this policy would be generally recognised, and when European affairs would be adjusted by the weight which Germany, if her interest required it, was able to throw into the balance. After all, Cabinets were easily reconciled. Whatever differences might have occurred, the difficulty in the present instance was to reconcile the nations. Then, turning to an Ultramontane member known to favour the incorporation of Austria in Germany, the prince remarked that neither he nor Germany had any designs in that direction, nor did he think that the Germans in Austria were really favourable to the plan.

It is stated that Prince Bismarck's speech of Friday evening last is regarded by the diplomats at the Austrian capital as having done much to improve the political position—supposing the opinion he so frankly expressed was not previously well known to the Russian Chancellor. In the highest political quarters it is believed that he had not previously expressed himself so clearly, and that Prince Gortschakoff must have been somewhat surprised when he was informed what had been said. In any case, the peace party are more hopeful, in the belief that Russia may now reconsider the advisability of pushing matters to extremes.

#### LORD SALISBURY'S MISSION.

On Wednesday afternoon Lord and Lady Salisbury, with their son and daughter, reached Rome, and were received at the terminus by the English Ambassador, Sir Augustus Paget. Lord Salisbury proceeded with his family to the Hotel de l'Allemagne, and in the evening dined with Sir A. Paget. On Thursday he had interviews with the Foreign Minister and the King, and in the evening was present at a banquet given by the English Ambassador. The Ministerial *Bersagliere* thus summarises the conversation between Signor Melegari and Lord Salisbury. Signor Melegari declared it to be the highest wish of the Government to act in accord with the other Powers, especially England, in inducing Turkey to accept all the conditions necessary to guarantee the rights of the Christian dependencies. He opposed a military occupation, and concluded by saying that all desirable ends might be gained without the rupture of peace. Lord Salisbury expressed himself greatly satisfied with Italy's policy in the Eastern Question.

Lord Salisbury and his suite arrived at Brindisi on Friday night, and embarked at seven o'clock on Saturday morning on board the steamship *Aurora*, for Constantinople. His lordship arrived at Constantinople yesterday morning. According to a telegram from St. Petersburg, Lord Salisbury's reception at Berlin and Vienna has been followed with great interest, and it is semi-officially stated that the effect of his conversation with Prince Bismarck and Count Andrassy has probably been to convince him that the intimate relations of the three Imperial Courts remain unchanged. Russia, it is said, will not put forward at the Conference the occupation of Bulgaria as her principal demand, but her representative will positively declare that the projected Turkish Constitution cannot be discussed, that the autonomy of the provinces must be guaranteed, and that an occupation appears to be the best means of rendering such guarantees efficacious. Even now Russia would prefer that this occupation should be participated in by the other Powers, but if they decline, she must, in order to attain the objects sanctioned by the Berlin Memorandum, carry out this measure single-handed.

#### RUSSIAN PREPARATIONS AND OPINIONS.

Regarding Russian war preparations, the Berlin correspondent of the *Times* telegraphs:-“The mobilised Russian regiments are being successively sent south. In the second half of December 250,000 men will be on the Pruth ready to cross. Eighty-four military hospitals for a total of 52,000 men, have been formed by the Russian military authorities. The principal hospitals are at Odessa and Kremenchug. General Nepokoischitzky, the Chief of the Staff of the Russian Army of Invasion, is sixty-five years of age, and has the reputation of a scholarly and well-informed strategist.” The same correspondent says:-“Roumania is full of Russian officers, studying the roads and the provisioning and lodging capacities of the country.”

According to the *Golos*, if the Russian demands are not accepted by the Porte before the 31st of this month, the Turkish armies will be attacked simultaneously by the forces of Russia, Greece, Servia, Roumania, and Montenegro. The Greeks will select Thessaly for the field of their operations, Epirus being a hilly district unsuited to the movements of troops, and with a population consisting in great part of Mahomedans. The “active Danubian army” of Russia, under the command of the Grand Duke Nicolas, will consist of 150,000 men and 448 guns; the Crimea will be defended by the 10th Corps, under Prince Worontzoff; and Odessa, with the shores of the Black Sea as far as Perekop, by the 7th Corps, under Prince Barclay de Tolly-Weimarn. At Alexandroff, in the Caucasus, another army will be concentrated of 70,000 men and 200 guns, under General Loris-Melikoff. Altogether the *Golos* estimates the forces which would be opposed to the Porte at 516,000 men, namely, 30,000 Montenegrins, Herzegovinians, and Albanians, 4,000 Bosnians, 80,000 Servians, 200,000 Greeks, 52,000 Roumanians, and 150,000 Russians.

The Constantinople correspondent of the *Cologne Gazette* communicates to that journal the reform project for Bulgaria which Russia will lay before the Conference. It creates a Bulgaria stretching from the Danube far into Macedonia, demands a Christian governor-general who must speak the language of the country, establishes a militia in which Turks and Bulgarians shall possess equal rights, and founds an indigenous administration of the country and of justice which reduces Turkish influences to a minimum.

The Berlin correspondent of the *Times* says:-“A recent incident throws a flood of light upon the relations between Germany and Russia. In his letter to Count Schouvaloff Prince Gortschakoff, it will be remembered, anxious to conciliate England, earnestly regrets that two States which might easily settle all European questions to their mutual advantage should find it so difficult to come to an understanding. When published, this passage excited no small surprise at Berlin. It was considered *un peu trop fort* that Prince Gortschakoff, who has so long pretended to regard the three Emperors' alliance as the sheet-anchor of European politics, should suddenly turn to a fourth Power, offering to settle all European questions, with this Power alone, to the utter exclusion of his reputed allies. If to write such a thing was indiscreet, to publish it was considered a little too provoking. German feeling upon this curious occurrence eventually found an outlet in an article of the Ministerial Journal *Die Post*, which paper called the Russian proposal an intolerable pretension. Upon this, the St. Petersburg official telegraph supplied a declaration explaining the infelicitous passage away, and assuring us that no harm was meant. To this the *Journal Die Post* replies that it will continue to form an independent opinion of Russian politics.”

The Berlin correspondent of the *Times*, telegraphing on Monday, says:-“The language of the Russian diplomacy has been milder the last few days. A period of reflection has succeeded the late passionate episode, and occupation is no longer represented as the only panacea; yet armaments go on. The Russo-Moldavian Railway has been virtually handed over to the Russian generals, and the transport of material continues. The few officers of the Southern Corps who remain at St. Petersburg have been ordered to leave for Kischineff. The St. Petersburg Government journal publishes an Imperial decree regulating officers' pay in time of war.”

The *Augsburg Gazette* states that in the eventuality of war Montenegro will receive 50,000 roubles a month from Russia. Montenegro will be able to furnish a contingent of 18,000 men, the Herzegovina 6,500, and the South-Western portion of Bosnia 3,000. The same journal asserts that the Russian army of the South musters 250,000 men, and that of the Caucasus 150,000.

According to accounts from Berlin, Russian troops in Russian uniform arrive every day in Servia. Russian officials, to officiate in Bulgaria after the occupation of the country, are already being nominated. Prince Tcherkasski, under whose direction a considerable portion of the Polish nobility's estates were handed over to the peasantry twelve years ago, is, it is reported, to reorganise the rural arrangements of Bulgaria.

The prohibition to General Tcherniaeff to return to Russia has, it is stated, been revoked. He is at present at Vienna.

The eventuality of an occupation of Bulgaria, it is said from Vienna, has not been, either officially or even semi-officially, brought under the notice of the Porte by Russia; nor has any communication been made by that Power to the other two members of the Triple Alliance leading them to imagine that such an occupation was inevitable.

Russia has, in fact, as yet taken no steps from which she cannot withdraw without sacrifice of honour or prestige.

#### TURKEY.

Nearly the whole of the Turkish troops have left Bosnia and Herzegovina, the Porte having determined not to resist the occupation by Austria of these provinces in the event of war.

The Austrian Government have ordered the occupation in force of the Transylvanian-Moldavian passes directly the Russians enter Moldavia.

Instructions have been telegraphed by the Turkish Minister for Foreign Affairs to the representatives of the Porte abroad to give denial to newspaper reports which have appeared of an alleged dissension between Midhat Pasha and the Grand Vizier on the subject of reforms. The elaboration of those reforms, the telegram goes on to say, is nearly complete, and the most entire accord has always existed amongst the members of the Imperial Cabinet on this subject.

Sir Henry Elliot, according to telegrams from Vienna, has urged upon the Porte the policy of awaiting the opinion of the Conference before proceeding to promulgate its scheme of reforms, the anticipatory promulgation stated to be intended by the Ottoman Government being calculated to offend the Powers which are to take part in the Conference.

According to a telegram from Ragusa, Turkey has insisted upon concluding a separate peace with Montenegro, promising some Herzegovinian and Albanian territory, and a fort. This proposal Montenegro has declined, and she has furnished arms to the Miridites, who are prepared to fight against Turkey.

A telegram has been sent to the representatives of the Porte abroad by the Turkish Minister for Foreign Affairs, in which a denial is given to the statement that a disagreement has arisen between the Grand Vizier and the President of the Council of State with regard to the proposed reforms. The statement is declared to be unfounded. It is added that the plan of the reforms is almost finished, and that a complete understanding on the subject has always prevailed amongst the Ministers.

According to the semi-official *Politische Correspondenz* of Vienna, British officers have surveyed Constantinople and the vicinity, preparatory to the construction of redoubts, and Admiral Hay has been inspecting the barracks evacuated by the Turkish troops.

With a view to eventualities the Porte is taking measures for the defence of Epirus and Thessaly against an eventual invasion from Greece; Janina and Larissa, as well as the passes connecting Epirus with Thessaly, are being fortified with earthworks. Above all, Larissa, which forms a centre of the Mahomedan population in Thessaly, is a special object of attention. Men-of-war bring up to Volo the guns and ammunition, the garrison, which had been considerably weakened, is again increased, and the force has been gradually brought up to fifteen battalions, with five field and two mountain batteries, not counting the heavy guns; eighteen more battalions are expected from Constantinople, with six field batteries. The frontier guards, who in normal times number 800 men, have been brought up to 3,000. As an auxiliary force, the Mahomedan population of Thessaly is being organised as a National Guard.

#### PUBLIC OPINION AT HOME.

The Conference at St. James's Hall on Friday next is likely to be a very important gathering, and there have been some remarkable additions to the names of conveners during the week. “Probably, (as the *Daily News* says) so many names distinguished in literature, in art, in philosophy, in theology, in science, and in scholarship of various orders, have never been brought together for any political or social purpose. The cultivated intelligence of England is more than merely represented in this list; it is present there in great force; and in each department the greatest names lead the rest.” The Conference will hold two sittings. The Duke of Westminster will preside at the first sitting, which will commence at twelve o'clock. It is expected that there will be a break in the proceedings about three o'clock, and that the Conference will resume, under Lord Shaftesbury's presidency, at four o'clock. At this sitting Mr. Gladstone is to be present. He will, says the *Daily News*, speak at the close of the proceedings, summing up their general purport and indicating the policy which he thinks ought to be pursued, and the line of action which may most conveniently be adopted in order to enforce it.

On Monday evening Mr. John Bright and his colleagues, Messrs. Muntz and Chamberlain, addressed a crowded and enthusiastic meeting of their constituents in the Town Hall, Birmingham, on the Eastern Question. Mr. Wright, President of the Liberal Association, occupied the chair, and was supported by the leading representatives of the Liberal party from various parts of the country. The body of the hall and galleries were densely crowded. At the outset of the proceedings Mr. Chamberlain moved a resolution expressing deep sympathy with the family of Mr. George Dawson, and testifying respect for his memory and gratitude for his public services. The resolution was seconded by Mr. Weston, and carried unanimously. Mr. C. E. Matthews moved, and Mr. H. Pettifer seconded:-

That this meeting protests against the inflammatory language used in the recent speech of the Prime Minister.



ster, as calculated to involve this country in an unnecessary war, and is of opinion that it is the imperative duty of the Government to cordially and earnestly unite with Russia and other great Powers in securing the independence of those provinces of European Turkey which have so long suffered from the oppressive rule of the Porte.

Mr. BRIGHT, on rising, was received with enthusiastic cheers. He began by inquiring why war was now considered imminent, although every Government in Europe was in favour of peace. The reason was, because England was determined to keep Russian ships of war out of the Mediterranean. But why should there be any danger to English interests in the presence of a Russian navy in that sea? "Would the sky fall or would the British flag be lowered and dishonoured for ever if half-a-dozen, or ten, or two or three, as the case might be, Russian ships of war were permitted freely to navigate these Straits—not straits made by Turkey or made by England, but made by Nature, and intended, of course, to be a passage open to all the world between these two great seas—the Mediterranean and the Black Sea?" Newspaper writers tell us that our route to India is greatly concerned in this matter. But our principal route to India was now through Egypt; and there was one way of securing our route to India—the way that M. Lesseps has offered to Europe many years ago—that the canal should be in the possession of the leading Powers of Europe, and should by them by solemn treaty be kept in first-rate order and always open to the ships of all nations which should choose to pass through it. Instead of England buying the Canal with the idea of its being a route over which we had some special right, let all the nations of Europe have their interest in it. Mr. Bright contended that it was perfectly just that Russia should wish to obtain her natural right of passage through the Dardanelles. She was excluded by frost from passing from the Baltic during half the year, and throughout the whole year from passing the Dardanelles, because Turkey held the keys for England. If England were in such a position the unanimous voice of the nation would claim the right for her vessels to enter the Mediterranean; and though he, for one, should be much in favour of negotiation, he was afraid that not a small minority, perhaps a large majority, of his countrymen would be determined to enforce that claim by such means as first came to their hands. The Eastern Question, as it is called, was, he said, not worth one single farthing to us, more than that we would be glad to see freedom everywhere and peace everywhere. It was of no consequence whatever to us as a great political question, except as it affects the admission of Russian ships of war through the Black Sea into the Mediterranean. It was not the possession of Constantinople. The possession of Constantinople would be a weakness to Russia. It is supposed that we have an interest in the exclusion of Russian ships of war from the Mediterranean, and that is the pith and kernel of the whole thing, and the soul of the dispute which is constantly disturbing the peace of this country. But Russia was constantly advancing in the scale of civilisation, and, Mr. Bright said, "The time will come when, it may be ten years hence, or it may be twenty years hence, you may have a war now and a war then, but it is written in the book of fate, and no man can reverse it, that these Straits will ultimately and remotely be open to all nations of the world." The right hon. gentleman urged that Great Britain should join Russia in pressing reforms on Turkey, and if she could not do that, let her stand aside. Referring to the Conference, Mr. Bright said that Lord Salisbury's home policy had been marked by "a hearty unwisdom that was unfortunate and mischievous," but in his conduct as Minister for India he had shown a great liberality and a great disposition to do what he believed to be just. "I can only hope (Mr. Bright said) that he leaves his unwisdom for home consumption, and that when he arrives in Constantinople his liberality, his justice, and his strong intellect will have fair play. If he will rest upon his own strong sense, he may do great good; if he acts as the subservient representative of his chief, judging his chief by his own language, then I think he may do us a very serious ill." The right hon. gentleman concluded by saying:—

We enjoy in this country—thanks to what our forefathers have done, and thanks to some things that we have done—a large measure of freedom, and there is room for it to grow and become still larger; but it is large. We enjoy it, and I trust we are thankful for it. We are also, as I have before said, in some sense the mother of three nations free as ourselves, on the continent of North America, where they have grown and become great. We have planted them in Australia, where they are gradually becoming great. We are planting them in South Africa. (Cheers.) Our language, which is becoming the language of freedom in all the world, is gradually making its way amongst all the educated classes in India, and the time will come—and I trust it is not very remote—when there may be some kind of free institution established in that country. (Cheers.) The lover of freedom always looks to us; the oppressed everywhere turn their eyes to ask for sympathy and wish for help from us; they feel that they have this claim upon us. A free people not only do not deny that claim, but we freely acknowledge it. Well, then, I will put to you a solemn question—one which you must answer to Him, and you must answer it to your children, to your posterity. Shall England again be put forth to sustain such a tyranny as that which rules in Constantinople—a tyranny which has dried up realms to deserts; a tyranny which, throughout all its wide range and influence, has blasted for centuries past with

its withering breath all that is lovely and beautiful in Nature, and all that is noble and exalted in man! (Loud cheers.) I ask you—I ask this meeting of my countrymen—I ask every man in the three kingdoms—and in this case may I not ask every woman!—(cheers)—what will be the answer given to this question; and I dare undertake to say there can be only one universal answer from the generous heart of the English people. (Loud cheers.)

In the midst of prolonged applause, the right hon. gentleman, who had spoken for an hour and a quarter, resumed his seat. After addresses from Messrs. Muntz and Chamberlain, the resolution moved by Mr. Mathews was subsequently carried, and the proceedings were shortly afterwards brought to a close.

A town meeting, presided over by the mayor, was held at Manchester on Monday to consider the Eastern Question. A resolution was passed in favour of England acting in concert with the European Powers, and especially with Russia, to secure the release of the oppressed provinces from the direct rule of the Turk, and appointing delegates to the National Conference which is to assemble on Friday.

The third public meeting in Darlington on the Eastern Question was held on Friday night. A letter was read on from Mr. Gladstone, in which he stated—"I view with intense satisfaction that energy of conviction and character which leads the people of Darlington to watch with an unceasing vigilance the course of the Eastern Question, and thus to confute the pretences of those who think so ill of the people of this country as coolly to assert that in the interval between September and November they have changed their mind. . . . I look upon the mission of Lord Salisbury as a contradiction to the speech of the Prime Minister at Guildhall, and if you meet again, I venture to hope you will, while speaking plainly on the purpose in view, give to that mission a word of good-will. It is with much satisfaction that I have read the announcement that a Conference is to be held on this subject at an early date, composed of men well qualified to speak for their respective neighbourhoods." Mr. Jenkins, M.P., the chief speaker, severely condemned the policy of the Government.

Mr. Whalley, M.P., speaking on Friday at Wrexham on the Eastern Question, said that Russia was only used as a hobgoblin to frighten us, and that the real motive would be found in what was seen, said, and done by the Roman Catholics at home, in Ireland, in Poland, at Rome, and all over the world. It was to promote the policy of Rome against the Greek Church that we were drifted, against the instincts of the people, into the Crimean war, and there was now a danger that we should again be involved in a war with Russia through the influence of the same causes.

At one of the meetings of the Quarterly Association of the Calvinistic Methodists of North Wales, held at Mold on Tuesday, Wednesday, and Thursday, the Rev. John Hughes, D.D., Liverpool, moved the following resolution:—

That we, as an association, having regard to the tyrannous nature of the Government of the Turk, and the cruelties perpetrated by its officers on our fellow Christians in Bulgaria and other provinces, are strongly of opinion that Her Majesty's Government should not on any consideration enter into a war for the upholding and supporting of that Government, and we trust that the Ministry will use every means, in unity with the other Great Powers, to secure the lives and the rights of the inhabitants of those provinces who suffer and have suffered from the misgovernment of the Turk.

The resolution was carried unanimously, and copies of it were ordered to be sent to the Earl of Derby and the Duke of Westminster, convener of the forthcoming conference.

At the autumnal assembly of the Herts and Beds Baptist Association, held at Bovingdon on Tuesday, the following resolution on the Eastern Question was passed unanimously:—

This association deeply regrets that the Prime Minister should have made at the Guildhall another injudicious speech in favour of Turkey, and earnestly hopes that the Government of this country will cordially unite with Russia and the other great Powers in securing the independence of those provinces in European Turkey which have endured for so long the most horrible forms of oppression under the maladministration of the Porte.

Copies of this resolution were ordered to be sent to Lord Beaconsfield and Lord Derby.

#### MISCELLANEOUS.

It is stated that the Servian agent has verbally communicated to the Austro-Hungarian Foreign Office that Servia is so utterly exhausted as to make it impossible for her to recommence hostilities, whatever may be the result of the Conference.

Discussing the letter written by Mr. Thomas Carlyle on the Eastern Question, the *North German Gazette* of Friday evening, after acknowledging the compliment paid by the historian of Frederick the Great to the German Chancellor, is suggesting that he should be made arbitrator of the question, points out that it would be difficult to solve that question by any such means, unless England, Russia, and Austria agree beforehand to carry into effect the judgment of the arbitrator by all means in their power; and, the *North German Gazette* adds, "when such a degree of accord between the three Powers is attained, the Eastern Question will hardly require the decision of an arbitrator."

According to a Constantinople despatch to the *Times*, the Ottoman Government has refused to grant permission to Mr. Schuyler to go to Philip-

opolis to attend the trial of Chevet Pasha for the atrocities in Bulgaria. Mr. Schuyler, however, has gone notwithstanding, and at his own risk.

The *Moscow Gazette* says that a fund is being subscribed at Moscow for the purchase in America of a *lettre de marque* vessel to be employed against English merchants in the event of an Anglo-Russian war. Similar subscriptions have been opened in other Russian towns. In reference to this, Professor de Martens, the eminent international jurist, publishes an article in the *Voss Gazette* (Russian), in which he says that, while rendering justice to the patriotic motives which inspire such counsels, he considers it a duty to point out their danger and injustice. The declaration in question is not an integral part of the Treaty of Paris. The treaty was signed by seven European Powers; while the declaration bears the signatures of forty-six countries of Europe and America. The two have only one point in common—they were both made at the Congress of Paris. If we believe that war abolishes all treaty obligations, we should have to return to that primitive age, when man's only thought was to injure his neighbour. War would then only be a massacre, the exclusive domain of physical force, without respect for obligation contracted in time of peace. If such monstrous ideas were allowed to prevail, it could with equal justice be said that the Geneva Convention is intended to be observed only in time of peace; and the same of the St. Petersburg Convention, abolishing the use of explosive bullets. He concludes, then, that the Declaration of Paris has absolutely nothing in common with the Treaty of the same name; that it is independent, and should come into effect the moment it was declared between the co-signatory Powers.

THE DISTRESS IN BULGARIA.—A letter from Viscountess Strangford, dated Philippopolis, Nov. 11, has been received by her sister, giving details of the progress made in extending help to the suffering population. After describing the bitter weather that had set in, snow having fallen for three consecutive days thick and deep, Lady Strangford gives a brief sketch of the manner in which the relief has been organised. She, with Mr. Clarke, had divided the distressed country into six districts, to each of which an intelligent Bulgarian—in most cases a schoolmaster—had been sent, going from village to village, and remaining from one to three days in each. These had returned with lists of the names of every man and woman in each place, and the number of their children. As fast as possible heaps of clothes were packed in bullock-carts and given away according to these lists. Before Lady Strangford reached Philippopolis the Government had bought up all the warm, good stuff—called *shyack*, a stout serge—for the army, and she also found that most of the native-made blankets had been secured. She at once sent off to Odessa, Vienna, and other places besides London for such articles. One hundred and thirty sheepskin jackets were obtained from Adrianople, 550 blankets from Odessa. The gift of 34. 6s. from some kind school-children at Dulwich had been expended in shoes for little barefooted creatures shivering in the snow; it was hoped that this money would enable her to aid about 150 children. The shoes are small pieces of thick cow-hide, bent up at the ends, and tied on with leather thongs. Bulgarian children would be as uncomfortable in ordinary boots as they would in English gowns and petticoats. In conclusion, the Viscountess writes:—"There is a great deal of fever and dysentery, and I am longing for the completion of the rough hospitals, or rather shelters, where I trust the poor creatures will be at least taken off the bare earth, warmed, clothed, and nursed. I am most anxiously looking for a telegram from you to tell me some good-hearted, hardy women are coming to help and act as nurses. Two of the hospitals we have yet to get built, and they will not be ready for another month or more, but Mr. Clarke's building at Batak is ready, and the houses I have taken at Karlovo and Otluk-Keni are also ready and waiting. The inevitable pain of all my work is the sufferings I have to see, and the sad stories to which I must listen. I do hope I shall get more money for my fund—naturally, because the Bulgarians tell me that, though a blanket is as warm whichever way it comes to them, they yet like it better from my hand than from any other. I earnestly trust that to whomsoever the money shall be sent, there will be no further delay, for every moment is of consequence, now that the winter is closing in so bitterly upon us all."

#### THE PEACE SOCIETY AND THE EASTERN QUESTION.

The Committee of the Peace Society have issued the following address to their friends:—

Dear Friends,—Four-and-twenty years ago we felt it to be our duty, against the prevailing public opinion of the day, to oppose the policy of the Russian war. We did this, not merely on the general ground of the inconsistency of all war with the spirit and precepts of Christianity, but because, after a careful study of the facts of the case, the war appeared to us to be unnecessary, and unjust according to the ordinary and admitted principles of international morality. The course we then took exposed us to a good deal of obloquy and insult. We were even charged with having produced the war by our advocacy of peace, a charge, in support of which not the faintest shadow of evidence has ever been adduced. But have not events amply vindicated our conduct on that occasion? Have any advantages flowed from that conflict to compensate for the manifold and enormous evils it inflicted upon the world? Those evils at any rate are sufficiently patent.



That war, according to the statement of its historian, caused the death of a million of human beings, many of whom perished in every conceivable form of horror and agony. It inflicted an amount of misery of every kind upon the nations that was appalling and indescribable. It cost in direct expenditure 340,000,000*l.*, while the indirect cost in the suspension of industry, the ruin of commerce, the unsettlement of all financial prospects, the bankruptcies, the enforced idleness, &c., was such as to defy all calculation.\* It arrested the progress of improvement in all the countries concerned, by diverting the attention and squandering the wealth of nations on the work of barbarism and destruction. "It stirred up in Europe," to employ the language of the present Chancellor of the Exchequer, "a spirit of restlessness which set all the world to seek for the means of improving the instruments of attack and defence, and to add enormously without stint or measure to the most unprofitable and most unsatisfactory of all possible forms of expenditure." And if, as we believe, the moral evils of war are worse than its physical evils, it did far worse than this, for it envenomed the hearts of nations with mutual hatred, suspicion, and distrust, which have not yet subsided, and which have been and still are prolific of innumerable mischiefs and miseries to the world. And worst of all, it exhibited to the world a number of Christian nations professing the religion of peace and charity, and brotherly love, exhausting all their energies and resources in mutual slaughter and ruin, thus bringing dishonour upon Christianity itself, and giving occasion to the heathen and the infidel to blaspheme.

And which of all the objects which the statesmen who made the war hoped to accomplish have been attained? It did not settle the Eastern Question, which at this moment is more than ever threatening the peace of Europe. It did not give to Turkey the permanent material guarantees which were thought necessary against Russian aggression, since the provisions introduced into the treaty of peace for that purpose have been given up with the common consent of all the signatory Powers, including Turkey itself. It did not diminish the influence of Russia in the East of Europe, but has, on the contrary, largely added to it, by enabling that State to appear as the protector and champion of the oppressed Christian races, while England appears as the friend of the oppressors. It did not regenerate Turkey, seeing that since the war it has been hastening more rapidly than ever to dissolution, as bankrupt finances, a decaying population, official corruption and incapacity, and chronic disaffection and anarchy throughout the whole country abundantly testify. It did not secure the independence of the Ottoman Empire, as during the last twenty years the other Powers have been more than ever meddling incessantly in its internal affairs, sometimes by bombarding a town, sometimes by occupying a province with armed forces, sometimes by appointing commissions to regulate its finances, or to look after the administration of justice, and constantly—never more so than at this moment—by diplomatic dictations, remonstrances, and threats. It did not secure freedom and safety to the Christian subjects of the Porte, because the oppressions they endure—every now and then breaking forth into wholesale massacre as at Jeddah and Damascus—have been growing more and more intolerable until they have culminated in the unutterable atrocities which have recently filled the world with horror and indignation. It did not conduce to the security of our Indian Empire, for we find those who urged that as a justification of the war more than ever troubled with apprehensions, while it is at least a moot point whether the Russian war was not one of the proximate causes of the Indian mutiny.

What then have we to show for all the sacrifices and sufferings of that murderous conflict? This and no other—that we helped to perpetuate and consolidate the Turkish dominions in Europe, and to rivet the yoke of Mohammedan oppression on the necks of the groaning millions of the Christian subjects of the Porte.

No wonder that the *Times* should have exclaimed in 1860—"Never was so great an effort made for so worthless an object."

We refer to these things now, not for the sake of vaunting ourselves or upbraiding others, but because they have a close practical bearing upon actual events. For the question seems about to be put before long to the British people—Are you willing to repeat the policy of 1853-4? At that time a large number of our countrymen were not fully informed as to the real condition of Turkey. They were misled by representations made on high authority as to the progress which that country was making in civilisation and liberty. They cannot plead ignorance any longer. And the point they may have to decide is this—Will they consent that English blood and treasure shall be again poured forth without stint to uphold the most execrable system of government under the sun—a system doomed, as all incurably wicked and corrupt things are doomed, alike by the laws of nature and the decrees of Providence, to perish from the face of the earth. Our course at any rate is clear, and that is to use our influence to the utmost to prevent our country from being dragged or driven or being made to "drift" into another Eastern war.

We, therefore, earnestly exhort you, dear friends, to join heartily with your fellow-citizens of every class and creed and party who are willing to join with you, in giving such an expression of public opinion as will make it clear to those in authority that on no pretext ought this Christian nation again to enter into partnership for purposes of war with Mohammedan fanaticism.

We feel deeply grateful for the strenuous efforts that have been made, and are still being made, by our own and other Governments to preserve or to restore peace. May the God of Peace prosper their endeavours! But it is impossible not to be struck with the illustration which the present conjuncture affords of what we have so often ventured to press upon the attention of Governments and nations as to the urgent necessity which exists that the Powers of the civilised world should devise, and by mutual agreement establish, some settled form of international jurisdiction by which difficulties in the history of nations which threaten the peace of the world might be decided, as they arise, according to the dictates of reason and justice. It is surely deeply to be deplored that the statesmen of Europe, instead of exercising a

wise forethought to provide for such critical emergencies, should leave them to the violent passions and hazardous accidents of the moment, while the intervals of peace are employed, not in allaying prejudice and disarming suspicion, but in making enormous military preparations which, far from affording securities for peace, serve perpetually to foment those feelings of mutual jealousy and alarm in which wars so generally take their rise. It is gratifying to observe, as Lord Derby has lately stated, that of late "there has been a very marked tendency to settle European affairs by general conferences of the leading Powers." But unhappily these conferences are often called after the mischief has in great part been done, and the original differences have become exasperated by angry recriminations, or by those overt acts of a hostile or menacing nature from which it is alleged the contending parties cannot retreat without loss of honour or dignity. What we contend for is, that these evils may to a great extent be avoided by adopting means for the honourable and pacific adjustment of disputes, which shall come into use, before the first difficulty has become complicated and aggravated in the way we have described.

On behalf the committee,  
HENRY RICHARD, Secretary.

20, New Broad-street, Nov. 24, 1876.

#### UNIVERSITY OF LONDON.

The following are lists of the candidates who have passed the recent examinations:—

EXAMINATIONS IN THE HEBREW TEXT OF THE OLD TESTAMENT, IN THE GREEK TEXT OF THE NEW TESTAMENT, IN THE EVIDENCES OF THE CHRISTIAN RELIGION, AND IN SCRIPTURE HISTORY.

FIRST EXAMINATION.—Second Class: Henry Clarke, private study; Henry William Holder, Lancashire Independent and Owens Colleges; Samuel George Kelly, New College. Third Class: Charles Bell, private study.

SECOND B.A. AND SECOND B.Sc. EXAMINATIONS.—EXAMINATION FOR HONOURS.—(B.A. AND B.Sc. CONJOINTLY.)

MATHEMATICS AND NATURAL PHILOSOPHY.—First Class: John Snelling Morris, B.A. (Scholarship), St. John's College, Cambridge; J. Frederic Main, B.Sc., Trinity College, Cambridge. Second Class: Sidney White, B.A., University College.

LOGIC AND MORAL PHILOSOPHY.—First Class: Thomas Kilpin Higge, B.A. (disqualified by age for the Scholarship), Lancashire Independent and Owens Colleges; Joseph Jacobs, B.A. (Scholarship), St. John's College, Cambridge; Herbert Walter Lucas, B.A., Stonyhurst College. Second Class: William Noel Woods, B.A., University College; David Churton Taylor, B.A., King's College; Charles Frederick William Wood, B.A., University College. Third Class: Samuel Charles Hill, B.A., University College; Valentine David Davis, B.A., Manchester New and University Colleges; Sidney White, B.A., University College.

B.A. ONLY.—CLASSICS.—First Class: Charles Francis Joseph Blount, Stonyhurst College; Herbert Walter Lucas, Stonyhurst College; and John Percival Postgate, Trinity College, Cambridge, equal; Thomas Wilson Dougan, Owens College and St. John's College, Cambridge; Arthur Newton Johnson, Lancashire Independent and Owens College; George Squire, private study.

ANIMAL PHYSIOLOGY.—First Class: William Foulds (disqualified by age for the prize), private study. Second class: William John Alexander, University College; and Charles Frederick William Wood, University College, equal; Thomas Kilpin Higge, Lancashire Independent and Owens College. Third class: William Noel Woods, University College; Frank Ballard, Headingley College; Samuel Charles Hill, University College.

(B.Sc. ONLY).—CHEMISTRY.—First class: John Kent Crow (scholarship), Owens College. Second class: William Wansbrough Jones, Magdalen College, Oxford.

GEOLOGY AND PALEONTOLOGY.—First class: William Hewitt (disqualified by age for the scholarship), Royal School of Mines; John Kent Crow (scholarship), Owens College; Ambrose Robinson Willis, Royal School of Mines. Second class: James Monckman, Yorkshire College of Science; Albert Edward Tovey, private study.

ZOOLOGY.—First class: William Hewitt (disqualified by age for the scholarship), Royal School of Mines; Ambrose Robinson Willis (disqualified by age for the scholarship), Royal School of Mines. Second class: Albert Edward Tovey, private study; James Isaac Paddle, B.A., University College.

Messrs. Eyre and Spottiswoode will issue this season an edition of the Authorised Version with special reference to the question of Biblical revision. Its object is not so much a dogmatic correction of the mistakes of the English Bible as to put the ordinary reader in possession of the facts with which the revisers have to deal. The footnotes range themselves under two heads, "Variations of Rendering," and "Variations of Reading." Whenever there is a consensus of the best modern critics in favour of a new rendering, this is simply appended, without any names being added; otherwise, the authority for the rendering or renderings judged probable by the editors is scrupulously given. The state of the Hebrew and Greek text is also explained to the reader in all the more important passages. The editors are—for the Old Testament, the Rev. T. K. Cheyne and Mr. S. R. Driver (members of the company for revising the Old Testament Scriptures), and for the New, the Rev. R. L. Clarke, and Professor Alfred Goodwin, of University College, London.

#### Epitome of News.

The Queen, with Princess Beatrice, paid a visit to the Duchess of Cambridge at St. James's Palace on Friday afternoon, returning to Windsor in the evening.

Her Majesty, it is believed, will deviate from her usual custom of spending Christmas in the Isle of Wight, owing to an outbreak of fever at Barton, where a portion of the royal domestics live when the court is in residence at Osborne. There is some expectation that Her Majesty will spend Christmas at Claremont House.

Captain Nares and Captain Stephenson, of the Arctic Expedition, were presented to the Queen on Friday at Windsor Castle. The *Gazette* announces that Captain Nares has been made a K.C.B.

Prince Leopold is again seriously unwell. He is suffering, the *Lancet* has authority for stating, from a return of the swelling in the knee, of a much more serious character than the previous attack.

The thirty-second birthday of the Princess of Wales was celebrated at Sandringham on Friday with the usual festivities. Among the guests were the Duke of Cambridge and the Prince and Princess Christian. The children of the schools of Sandringham, West Newton, Wolferton, and Dersingham received their annual tea in the afternoon, and their Royal Highnesses gave the tenants a ball.

An address has been presented by the Council at Malta to the Duke of Edinburgh, congratulating him on the birth of a daughter in that British possession, and expressing a hope that the Queen will allow the infant to be called the Princess of Melita.

It is officially announced that Sir Henry Barkly has retired from the Governorship of the Cape Colony, and that Sir Bartle Frere has been selected as his successor, and it is expected that he will assume the government of the colony about the end of February next.

It is stated that the Hon. Ashley Eden is to be the new Lieutenant-Governor of Bengal.

It is rumoured that Lord Chief Baron Kelly will retire at the end of the year, and that Sir John Holker, the Attorney-General, will succeed him. This would cause a vacancy for Preston.

A deputation from the United Society of Brush-makers, introduced by Mr. S. Morley, M.P., and Mr. Mundella, M.P., waited on Friday on the Home Secretary on the subject of Prison and Reformatory Labour, with special reference to the Clifton Reformatory. Mr. Cross promised immediate inquiry, and said while the strike of brushmakers continued the sale of brushes made in the reformatory would most likely be prohibited.

In the course of an article in which the Premiership of the Earl of Beaconsfield is spoken of as "a European calamity," the *Daily News* says:—

The rumours which have been current of Lord Beaconsfield's retirement from office will probably fail of verification until at least the next Parliamentary Session is some weeks old. He will probably feel himself bound at least to enter an appearance as an English earl leading the Conservative party in the House of Lords. The third volume of the romance of his political life would otherwise in his eyes lack its suitable closing chapter. His retirement now, even though it might promote the smoother progress of the Conference, is not to be looked for. But, short of removing himself, he might do something to remove the evil and still uneffaced impression created by his Guildhall speech.

Sir William V. Harcourt, M.P., was on Saturday married by special licence in Westminster Abbey to Mrs. Ives, daughter of Mr. Motley, the American historian, who was formerly United States Minister at the Court of St. James's. Only a few friends of the bride and bridegroom witnessed the ceremony.

On Saturday the Marquis of Hartington, M.P., presided at the distribution of prizes and certificates to the successful students of the Oxford local examinations for some of the London centres. He pointed out that while University and public school education and elementary instruction had received much attention from the Legislature, middle-class teaching, with the exception of the report of a Royal Commission, had been neglected. This had been to some extent remedied by the system of local examinations, instituted by the Universities eighteen years ago. Though middle-class schools had by this means greatly improved, much remained to be done, and the public could assist the work by favouring the schools which prepared successful students, and by giving the preference to them in any situations for which they were fitted.

Mr. Goschen in his speech to the Egyptian Bondholders last week said that the late Finance Minister, Ismail Sadyk, had been deliberately under-stating the revenue of Egypt, in order to use the money for other purposes than the debt, and to compel the creditors to accept a lower interest.

The Annual Show of the Smithfield Cattle Club opened at two o'clock on Monday. It is said to be the finest display, both as regards the number of entries and the quality of the beasts, ever held under the auspices of the society.

The *British Medical Journal* understands that the Treasury have undertaken the prosecution of Dr. Slade at the sessions, and that the case will probably not be tried till January.

Action under the Habitual Drunkards clause of the Isle of Man Licensing Bill was taken for the first time in Douglas last week, when six notices

\* See Leroy Beaulieu's *Les Guerres Contemporaines*.



were served on each of the 600 licensed drink-shops in Douglas, four having reference to women, and two to men. The notices recite that the persons named therein have been convicted of drunkenness three times within twelve months, and forbid the sale of intoxicating liquors to such persons for the space of twelve months.

Notice has been given to five hundred workmen at Portsmouth that their services are no longer needed, the reason being, it is stated, that the estimates have been overrun during the year.

Mr. Alderman Knight, one of the presiding magistrates at the Guildhall Police-court on Wednesday, refused Mr. Cobbett's application for summonses against Mr. Gladstone, Mr. Lowe, and Mr. Stansfeld, for conspiracy to prosecute the Tichborne Claimant.

A meeting of the shareholders in the Crystal Palace Company was held on Friday at the Cannon-street Hotel, at which a committee of shareholders was appointed to report upon an offer which has been made to the directors by Mr. F. Sawyer to take a lease of the palace and grounds. Mr. Thomas Hughes, the chairman of the company, described the step as premature and futile, because there was not the slightest power to carry out the recommendations of any committee for a lease to Mr. Sawyer. Mr. Hughes said, however, that the directors intended to go to Parliament for powers which would enable them to deal with such a proposal.

A meeting of the committee formed some time ago for the purpose of presenting to Alderman Chamberlain, M.P., some testimonial in recognition of his services to the town of Birmingham, was held on Tuesday at the Queen's Hotel. The mayor presided, and there present some of the most prominent members of the Liberal party. After some discussion it was decided that the testimonial should take the form of an "ornamental and emblematical fountain," to be erected in the principal street to be formed under the local improvement scheme. It was also suggested that this street should be named after Mr. Chamberlain.

The Metropolitan Asylums Board has resolved to prepare for an anticipated small-pox epidemic by increasing the accommodation at Stockwell and Homerton Hospitals, and by erecting wards at Fulham and Deptford for 350 patients.

Seventy cases of small-pox are now reported in Burnley, and great alarm prevails in the borough.

A serious outbreak of typhoid fever has occurred at Coggeshall, in Essex. As many as twenty-three cases are reported. The cause of the outbreak is said to be impure water.

Severe sentences were passed by Mr. Justice Hawkins on four ruffians, convicted of robbery with violence, at Durham Assizes on Saturday. Three were sentenced to fifteen years' penal servitude, and the other to twelve years' penal servitude, with the addition in each case of twenty-five lashes.

On Friday morning a large beech-tree was blown across the South-Western Railway near Richmond Bridge, completely blocking both lines for about twenty minutes. A platelayer ran to the Richmond Station, and stopped the 7.15 down train for Shepperton, or a frightful accident might have happened.

An extraordinary story is told by a captain of a whale-ship just arrived at Peterhead. This captain avers that, at Cumberland Gulf, he met an Esquimaux, who stated that "a tribe much further north" massacred, many years ago, Mr. Crozier, the second in command of the Franklin Arctic Expedition, for the sake of the guns which his party carried.

The death of Mr. Horsman creates a vacancy for Liskeard. A resolution has been adopted at a meeting of some 200 electors, inviting Mr. Leonard Courtney, who was only defeated at the last election by a majority of five, to stand. He will be opposed by Lieutenant-Colonel Sterling, the son of John Sterling, the subject of Carlyle's biography, and the son-in-law of Sir John Trelawny, who lives near the borough. He also is a Liberal. The election will probably take place in the week before Christmas. The Conservatives are not strong enough even with two Liberals in the field to start a candidate, but will, as in former contests, elect between the two.

At a large meeting of Liberal electors held at the Reform Club, Cambridge, on Thursday, Mr. Cooper, barrister, presiding, Mr. Hugh Shield, barrister, of the North-Eastern Circuit, was adopted as the second candidate in the Liberal interest with Mr. W. Fowler, banker, of London, at the next general election. Both gentlemen were adopted as candidates by acclamation.

The executive committee of the Cobden Club have resolved to republish Mr. Cobden's well-known Essay on England and Russia, as being likely to have some influence on public opinion at the present crisis.

An interesting discovery is reported to have been made at Oxford, on the site in the High-street which has been selected for the new university schools. It consists of what are considered to be the remains of a British village, the circular pits in the gravel covering a large extent of ground. In two of the pits were found concrete floors, while in another, the largest, there is a smaller excavation adjoining, which is supposed to have served as the means of access. Numerous antiquities are said to have been found.

## Cleanings.

He was carving at dinner, and thought he must talk to the aesthetic-looking angel on his right. "How do you like Beethoven?" asked he, at a venture. "Well done," said she, promptly, interested in the business at hand.

An American paper says:—"Somebody made a hit the other day, when he said that in 1776 we went to war on account of the Stamp Act and got the nigger; and that in 1861 we went to war on account of the nigger and got the Stamp Act."

A young minister, somewhat distinguished for self-conceit, having failed disastrously before a crowded audience, was thus addressed by an aged brother: "If you had gone into that pulpit, feeling as you now do on coming out, you would have felt on coming out as you did when you went up."

Mrs. Shoddy (to New York shopkeeper): "Show me a thermometer—one of your very best." Shopkeeper: "This, ma'am, is one of our finest—Venetian glass and the best quicksilver." Mrs. Shoddy: "Silver? That would be very nice for the kitchen, but I want one for my boodoor. Haven't you one with quick gold?"

A PERFECT CURE.—An up-town man has discovered a new remedy for the potato bug. He comes out every morning at sunrise with a volume of the Rev. Mr. Talmage's sermons and begins to read aloud, and in less than fifteen minutes the last bug is seen climbing over the fence with a finger in each ear.—*Norwich (U.S.) Bulletin.*

THE DECLINE OF FROCK COATS.—The *Whitehall Review* states that frock coats will soon be looked upon as garments of the past among well-dressed men, and that for the London season of 1877 nothing but cutaway or morning coats will be worn. At the wedding at Trentham the other day, with the exception of the bridegroom and his best man, there was not a frock coat to be seen amongst those present.

A RIVER OF INK.—The *Builder* mentions a report that a river of genuine ink has been discovered in Algeria. It is formed by the union of two streams, one coming from a region of ferruginous soil, and the other draining a peat swamp. The water of the former is strongly impregnated with iron, that of the latter with gallic acid. When the two waters mingle the acid of the one unites with the iron of the other, forming a true ink.

DEGREES OF DIGNITY.—A certain rural dean said to his bishop that he thought it rather hard, as the dean was entitled to be styled the "Very Reverend," and the archdeacon the "Venerable," the rural dean—who had, as the bishop knew, very grave and responsible duties attaching to him—was merely the "Reverend." The prelate, reflecting for a minute with apparent seriousness, said he saw the grievance, but was at a loss for the remedy, unless styling the rural dean the "Rather Reverend" would meet the difficulty.

WHAT INDEED!—"I was crossing a long railroad bridge," said a Yankee yarn-spinner to some acquaintance, "when I was surprised to see a locomotive coming round a curve, and tearing towards me at a terrific speed. The bridge was too narrow to allow of escape at either side, and I did not dare to jump into the yawning abyss below. In a flash I took in the situation. I started on a quick run towards the locomotive, and when within a few feet of it I concentrated all my nerve and muscle into one effort, and leaped straight up in the air. The fearful monster shot under me, and I came down on the bridge, saved from death, but seriously shaken by the descent." There was a moment or two of deep silence; and then one of the company sighed, and said, in a whisper loud enough to be heard a quarter of a mile off, "What's the use of presence of mind when a man can lie like that?"

A MONDAY CHRISTMAS.—Christmas-day falls on a Monday this year. It fell on a Monday also in 1865, and on that occasion the following was unearthed from, it was stated, the Harleian MSS., No. 2,252, folio 153-4:—

If Christmas-day on Monday be,  
A great winter that year you'll see,  
And full of winds both loud and shrill;  
But in summer, truth to tell,  
High winds shall there be, and strong,  
Full of tempests lasting long;  
While battles they shall multiply,  
And great plenty of beasts shall die,  
They that be born that day, I ween,  
They shall be strong each one and keen;  
He shall be found that stealeth ought;  
Tho' thou be sick, thou diest not."

The year 1866 was the year of the Austro-Prussian war, a year of disastrous gales, and a year of cattle plague. Again in 1871 Christmas-day fell on a Monday. The twelvemonth following that day saw us with cattle plague in the north and some great storms; but as to "battles" we must go back a few months in 1871 for the capitulation of Paris and the conflict with the Commune. We have now a Monday Christmas for the third time within a dozen years.

EFFECT OF TEA ON THE SKIN.—If you drop a few drops of strong tea upon a piece of iron, a knife-blade for instance, the tannate of iron is formed, which is black. If you mix it with iron filings or pulverised iron, you can make a fair article of ink. If you mix it with fresh human blood, it forms with the iron of the blood the tannate of iron. Take human skin and let it soak for a time in strong tea, and it will become leather. Now, when we remember that the liquids which enter the stomach are rapidly absorbed by the veins and absorbents of the stomach, and enter into the cir-

ulation and are thrown out of the system by the skin, respiration, and kidneys, it is probable that a drink so common as tea, and so abundantly used, will have some effect. Can it be possible that tannin, introduced with so much liquid producing perspiration, will have no effect upon the skin? Look at the tea-drinkers of Russia, the Chinese, and the old women of America, who have so long continued the habit of drinking strong tea. Are they not dark-coloured and leather-skinned? When young they were fair complexioned.

## Obituary.

DEATH OF MR. GEORGE DAWSON.—Mr. George Dawson, the well-known lecturer, died in Birmingham on Thursday morning. The deceased was born in 1821, in the parish of St. Pancras, London. After receiving his education from his father, he proceeded to the University of Glasgow, and took the degree of M.A. He was intended for the Baptist ministry, and having remained at home some time, an opening occurred at Birmingham in 1844, when he became minister of Mount Zion Chapel in that town. The peculiarities of his ministrations, and chiefly a disregard of the merely conventional usages of the sacred office, alienated from him a portion of the congregation of Mount Zion Chapel, and a separation took place, when the majority seceded with the minister. A subscription was immediately commenced for the erection of a new chapel for Mr. Dawson, and in August, 1847, the edifice was opened as "The Church of the Saviour." Mr. Dawson, as a preacher, was exceptionally well known in Birmingham and the neighbourhood. As a prominent member of the Birmingham School Board, too, Mr. Dawson had made himself a name. Further he was a member of the Liberal Association, and as such always admired for the uncompromising tone of his Liberalism, and the heartiness with which he ever supported the cause. "Mr. Dawson," says the *Echo*, "reached the pinnacle of his fame in 1850, and from that year until this, he was the greatest lecturer of his day, but he was no more. He fully realised every expectation on the platform; he was always an intelligent Liberal in politics and in education, but for all that he was not a man followed by the people, nor perhaps had he the ability to lead. His popularity never declined, but it never increased, and attendance on his lectures became a matter of course. It has perhaps not a healthy tendency on the mind of an able man, to discover that committees and audiences are willing to pay and to listen. It causes the man to think what will please, rather than what ought to be the thought of to-morrow. When he first appeared, George Dawson was a teacher peripatetic in his movements, flitting across the firmament of our public life, and exercising a great influence for good; but these were the days in which he was sustained by enthusiasm, and, when he was no longer enthusiastic, he became a lecturer whose words had a commercial value in the market, as well as an intellectual value in the minds of thoughtful hearers. Thus it was that Mr. Dawson, who bade fair when he commenced public life to do great things, was content to allow himself to be discounted. In 1847, when George Dawson seceded from the Baptists, no Baptist expected the advent of Charles Spurgeon, a man who has sustained the enthusiasm that George Dawson lost, and who, in spite of invitations sufficient to tempt a stoic, has refused to transmute his great powers of expression into dollars, by lecturing on platforms. In making a career for himself, George Dawson missed his right to take a front place in English life. He tried his hand at journalism, and did not succeed, for there is a wide difference in the capacity of the lecturer who can see his audience, and the writer who has to address an impersonal multitude, whose cheers and criticism he cannot hear. One of the first men to see the need of a provincial daily press, Mr. Dawson was the first also to show that the most brilliant qualities of the platform do not contribute to the success of journalism, any more than the literary capacity of so great a man as Charles Dickens did for the Metropolitan Daily Press. Thus it was that George Dawson sunk to the position of a safe, instructive, and pleasant lecturer, certain to command an audience, which would with equal certainty pay. It was in this unique character that George Dawson was best known to his fellow countrymen, who will always remember his name with affection." On Monday the remains of the late Mr. George Dawson were interred in the General Cemetery at Birmingham. The funeral was attended by Mr. Chamberlain, M.P., Mr. R. W. Dale, Mr. George Dixon, Mr. J. S. Wright, and other public men; many thousands of persons, including the members of Mr. Dawson's congregation, being present at the cemetery.

DEATH OF MR. HORSMAN, M.P.—The Right Hon. Edward Horsman, M.P. for Liskeard, died on Thursday at Biarritz, where he had been staying for the past six weeks for the benefit of his health. Mr. Horsman was the son of Mr. W. Horsman, and nephew of the late Earl of Stair. He was born in 1807, was educated at Rugby School; in 1831 was admitted an advocate in the Scottish Bar; and acted as one of the Commissioners to inquire into the state of the Church of Scotland. The first constituency he represented was Cockermouth, for which he was returned in the Liberal interest in 1836. He held this seat until 1852, at the general election, in which



year he was defeated. Early in 1853, however, he was returned for Stroud, which constituency he represented until last general election, when he took refuge in Liskeard, and succeeded in securing the representation there. Mr. Horsman only once held Government office—that of Chief Secretary for Ireland—which he retained from 1855 to 1857; and then resigned it on the ground that the work of the office was too light. From that time Mr. Horsman took the position of a detached and independent Liberal, hitting hard often, and getting hit hard in return. He was dubbed by Mr. Disraeli the "superior person" of the House of Commons.

**DEATH OF MR. HOPE, OF FENTONBARNES.**—Mr. George Hope, of Bordlands, formerly of Fentonbarnes, died at Bordlands on Friday, at the age of sixty-five. The deceased will be chiefly remembered as one of the leading tenant-farmers of Scotland, and his name was very prominently before the public some three years since, in consequence of his eviction from the estate of Fentonbarnes, which he was renting, and upon which he had effected great improvements. Twelve months since, upon the death of Mr. W. Dingwall Fordyce, the Liberal M.P. for East Aberdeenshire, Mr. Hope was chosen as a Liberal tenant-farmer candidate, but, in consequence of his refusal to canvass or to fetch voters to the poll, and partly because of his Unitarian and Sabbatarian views, the seat was lost to the Liberal party, Sir Alexander H. Gordon winning it. The deceased (says the *Edinburgh Daily Review*) had strong Liberal leanings in politics, and never hesitated to express them, even at a time when this was not universally recognised as the best thing a farmer could do if he wished to live at peace with powerful neighbours. When Mr. Hope was forced to leave Fentonbarnes in 1873, so deep was the sympathy felt for him in the circumstances, that his neighbours entertained him at a grand banquet in Haddington, and showed in an unmistakable way how highly he was esteemed by all in the county. Landlords and farmers, Liberals and Conservatives, joined in the tribute of respect; it may safely be said that no more significant tribute of respect has ever been paid to one who was merely a private person. Since 1873 Mr. Hope has lived upon his property at Bordlands.

**THE LATE SIR ELKANAH ARMITAGE.**—The funeral of the late Sir Elkanah Armitage took place in Salford Cemetery on Wednesday, there being a large attendance of relatives and friends, including Mr. John Bright, M.P., Mr. Jacob Bright, M.P., Mr. W. T. Charley, M.P., the Mayors of Manchester and Salford, and representatives of many public bodies and institutions. Mr. Henry Lee, Mr. William Agnew, Mr. Hugh Mason, Mr. Henry Rawson, and many other men prominent in the political and social life of Manchester and Salford and the neighbourhood. The cemetery chapel was by far too small to hold the large number of people attending the funeral, and some of them assembled round the grave and lined the way to it whilst the service was being performed in the chapel. The officiating minister, both in the chapel and at the grave side, was the Rev. G. H. Brown, minister of Eccles Congregational Church.

**THE LATE CHIEF JUSTICE WHITESIDE.**—The remains of the late Lord Chief Justice Whiteside were interred on Saturday in the cemetery at Mount Jerome. There has probably never been witnessed in Dublin a larger funeral cortege. At Trinity College it was joined by the Provost and nearly all the senior and junior Fellows, and about 400 undergraduates. There were also present representatives from the various official bodies in the Irish capital, and a large number of citizens.

**A MODERN WHITTINGTON.**—No better specimen of the "Whittington" ideal of the English self-made man could be found than the late Mr. George Moore. His life was exactly that of the Industrious Apprentice. He used to tell how he first came to London without a friend or a sixpence, and, walking about the street, entered a draper's shop to ask for employment. He was at first refused; but the owner was won by some answer, or something in the bearing of the candidate, who on the day of his engagement set before himself two purposes to be worked out—to be head of the establishment and marry his master's daughter. In both of these aims he succeeded; and the house of Moore, Copestake, and Co. is now one of the most important wholesale stores in the kingdom.—*World*.

M. de Rothschild and Sir Moses Montefiore have had a number of schools, an hospital, and other philanthropic institutions for the Jews of Palestine, built on Mount Zion at Jerusalem. They have now added a printing office, from the presses of which a work has just been issued treating of the Holy Land. This, says a correspondent of the *Telegraph*, is the first book which has ever been printed in Palestine.

The *City Press* states that the late Mr. George Moore kept a record of some very remarkable and romantic incidents in his career, and that these, with other particulars concerning his life, have been so arranged as to form the material for a biography, which will be at once published.

A German professor, while lecturing on momentum to a junior class, related, in illustration of his subject, an account of an explosion of gunpowder in one of the army trains during the late war, on which occasion, he said, the horses were blown off their shoes. "But this," he added, "was an extreme case."

## Literature.

### "CHRISTIAN PSYCHOLOGY."

"Why Christian psychology?" many readers will be inclined to ask. "What has Christianity to do with mental science or any other science? Why not Christian physics, Christian chemistry, Christian geology?" There is, however, in the title which Mr. Gorman has given to his translation of Swedenborg's tractate, "*De Commercio Animæ et Corporis*," a real appropriateness. No one can fail to be conscious how complete is the divorce between religion and the most active and vigorous secular thought of the day. Might not a student go through almost all our best known books of science without even discovering a belief on the part of the authors that *God exists*? Is there a single history of England, written for grown-up people, in which the existence of a Divine Providence guiding and governing human events is clearly recognised? The writers do not, perhaps, deny these things. Possibly, they believe them. But when they think religiously they think in one way; and when they think rationally they think in another; and there is no harmony or coherence between the two modes of thought. Now, in the system of Swedenborg, religion and philosophy are not only not opposed, but are so closely united, as to appear almost identical. If his theology is the tracing of God's relation to man by means of revelation, interpreted by reason, his philosophy is the tracing of all things up to God by means of observation and reason, aided by revelation. Those who believe that nothing exists outside the material universe, or that the connection of the unseen with the seen is altogether beyond the province of human thought, will find little or nothing to interest them in his writings. Indeed, such persons scarcely possess a mental plane, so to speak, on which they may so much as approach the consideration of the problems with which he deals. It is far otherwise with those who believe in a God, who is the Creator and sustainer of all that is. For them, a definite conception of the mode in which the universe depends on its Creator, must be a pressing intellectual want. Faith in this dependence, however firmly held, so long as there is no definite conception of its nature, must necessarily be, so far as the reason is concerned, a blind one—hence less capable than it would otherwise be of sustaining the mind in its practical difficulties and dangers. Swedenborg has sought to give such a *rationale* of this relation, as to enable the thoughtful and sincere seeker after God to rest in it, not by a blind acceptance of an incomprehensible truth, but by a clear, intellectual conviction. He asserted that he was enabled to do this mainly by the illumination of his mind, which resulted from a power which was conferred upon him by the Lord, of being in conscious and intimate intercourse with the spiritual world and its inhabitants, while still retaining all his ordinary bodily and mental powers in unimpaired vigour. The reality or credibility of this assertion need not, however, be discussed here. For Swedenborg never founded his claim to be believed on the mere fact of this intercourse, but always on the harmony of his doctrines with the Holy Scriptures in their entirety, with reason, and with the moral perceptions of man.

It is plain that if the universe does depend on God for its existence and subsistence, it must do so in some definite way. And it seems reasonable to suppose that the mode of that dependence is conceivable by the human mind—not, of course, fully or adequately, any more than are the commonly-recognised relations taught by religion. And just as, in regard to religion, we may say that it is incomparably better a man should have an imperfect and even erroneous conception of his relation to God, than that he should live in blank disbelief or ignorance that any such relation exists; so we may say in regard to philosophy, that it is better to have some conception, most imperfect and fragmentary as it must be, of the nature of the dependence of all things on God, if this dependence is real, than to eschew the subject altogether as lying beyond the range of human thought. For what men cannot think about in any definite way they are always apt, first to neglect, then to disbelieve, and last to deny. And evidently this truth—if it be a truth—is of universal application, and the disregard of it must lead to interminable and dangerous errors;

\* *Christian Psychology: the Soul and the Body in their Correlation and Contrast.* Being a New Translation of Swedenborg's Tractate, "*De Commercio Animæ et Corporis*," &c., Londini, 1769. With Preface and Illustrative Notes. By T. M. GORMAN, M.A., Hertford College, Oxford. (Longmans.)

while the recognition of it, in however imperfect a way, keeps the inquirer always on the right track and ready for any further enlightenment which may come to him.

If then the nature of the dependence of all things on God is a legitimate subject of thought, the question arises, by what tests is a philosophy of this dependence to be judged. Our senses can tell us nothing about the matter. So far as their discoveries are concerned, the universe appears to be self-existent and self-sustained. And if the senses cannot help us, it is plain that anything like absolute demonstration—demonstration which compels assent—is impossible. For all the exact sciences are deduced from axioms which are either assumptions made to facilitate accurate reasoning, or are capable of verification by means of the senses. None of the truths of morality or religion—none, that is, of the truths most essential to human welfare—are capable of this kind of verification or demonstration. The perception of a real distinction between right and wrong, which is perhaps the most elementary datum both of religion and morality, takes us into an altogether new field of observation. This is perceived, not by the senses, but by a sort of mental sight or intuition, which is much more easily understood than described or accounted for. If a man perceives the distinction, well and good; he is then prepared to weigh reasoning founded on this fact. But if he does not, or says he does not, there is no means of either convincing or convicting him of his error.

But to the question as to what tests must be applied to ascertain the truth of a philosophy whose data are necessarily super-sensual, science herself may suggest a reply; for some of her most important theories are no more open to experimental verification than the axioms of religion and morals. Physicists are firmly convinced of the existence of a subtle medium which totally eludes direct observation, by means of which the heat and light of the sun are conveyed to the earth; and they discuss its nature and properties with as much confidence as they do any phenomena coming within the range of the senses. What warrants this confidence? It is that the supposition of the existence of such a medium better accounts for the phenomena of light and heat than any other; and they feel sure of having reached a true conception of its nature, just in proportion as it enables them to account for all the phenomena involved. So must it be with a religious philosophy. Its data must justify themselves by the order and harmony which they enable us to introduce among the complex facts, to the elucidation of which they are applied.

It is, therefore, no just ground of reproach against the system of Swedenborg that it is founded on a few grand assumptions. For all that is most valuable in religious and moral truth, and much even in science, is in a like condition. And the principal axioms which seem to underlie his whole philosophy are four:—

1. That there is one God, by whom all things are created and perpetually sustained.
2. That nothing exists or can exist without possessing substance and form.
3. That our ideas of space and time result from the inertia of matter, and therefore belong, as definite, measurable relations, to the material world only.
4. That the order of the universe consists in the dependence of the things more remote from the First Cause on the things more near (this nearness and remoteness being understood as indicating approximation of quality, not position in space)—i.e., that there is an unbroken chain of dependence between the creation which is proximate to the Divine Cause and the lower down to the lowest; by which chain of dependence all things are maintained in order and harmony.

It is manifest how profoundly this conception of the order of the universe differs from that of modern science. Science, in fact, seeks cause solely in the horizontal plane; Swedenborg seeks it in the vertical. An illustration will perhaps render the distinction clearer. If we imagine three concentric circles, each representing a distinct degree or grade of being; each outer circle being immediately dependent on the nearest inner one and thus on the centre; then, if we consider these circles as representing, not the relation of links in a chain, but that of prior and posterior, cause and effect, we shall have a figure which will roughly represent Swedenborg's most general conception of the order of the created universe. Man, existing as he does in the material world, represented by the outermost circle, with which alone his senses bring him into open communication, if he reasons solely on the *dicta* of his senses, inevitably confounds cause and effect with the invariable association of phenomena; whereas material



phenomena are associated only because their causes are associated in a higher sphere, and in their first origin, in Him from whom all order proceeds. Those who reason solely from facts supplied by the senses, Swedenborg calls "sensual men," and if their principles are deeply rooted, "atheistic naturalists." For so far as a man believes that matter and its inherent qualities is capable of accounting for all phenomena, so far he disbelieves in anything higher, and therefore in God. But to assert that our senses are capable of bringing us into conscious relationship with all the contents of the universe, is a piece of audacity and folly exactly similar to that of the man who denies the existence of God because he cannot see Him; and is equally open to John Foster's retort that such a denial requires the assumption of Omniscience to justify it. Nothing is more clearly demonstrable than that our sensations are the result of a certain harmonious relation between our minds, acting through our organs of sense and the world outside. Consequently there may be innumerable modes of existence with which our senses are not fitted to bring us into relation, and of which we are therefore, so far as our senses are concerned, absolutely unconscious.

It follows from the four axioms stated above, when they are applied to Psychology, that the mind of man is an organised form composed of true substance, though not material; is in fact the man himself, that wills and thinks; the body being a mere covering or vesture to enable him to exist and act in the material world. It also follows that man does not, as it appears to his own consciousness, possess life in himself—which is the attribute of the Divine Being alone—but exists from moment to moment by the inflowing life of "Him in whom we live and move and have our being," which animates and vivifies all living things according to their quality or form. But not only does Swedenborg conceive of the mind as an organised form, but as organised in several distinct grades or degrees, one within or above the other and having distinct powers. And if we are compelled by the necessity of thought to assume substance where we find function, it must equally be necessary to assume distinction of substance or of organisation where we find distinction of function. That the mind does exercise various powers at the same time is very evident. Mr. Herbert Spencer, in his "First Principles," compares the series of mental states which appears to be objective, and that which appears to be subjective, to two bands or streams of impressions, filling consciousness, of which now the one, now the other, widens out till it almost, but never quite, absorbs the other. But this figure is very far from representing adequately the complexity, at any rate, of the subjective series of mental processes. Consider, for instance, what takes place in the mind of a good public speaker, one who is sufficiently master of his art to perform all the mental actions it demands. His senses are, of course, bringing him impressions of the place and audience, which he carefully observes in order to infer from them the effect he is producing on his hearers; at the same time, his mind is firmly grasping, as it were, the idea he is at the moment engaged in expressing, and he is collecting from his memory words and images with which to clothe it suitably; in a higher region of his mind he is pursuing an independent train of thought—thinking of what he will say presently. May we not add, a certain pleasure and satisfaction in the exercise of his power, giving rise to a more or less definite thought?

The most general degrees of the thinking mind as conceived by Swedenborg are three. First, that which is in immediate connection with the material world by means of the senses, and which man possesses in common with the other animals; the function of which is the discovery of *facts*. Second, the rational faculty which distinguishes man from the highest of the brute creation, and which analyses and classifies the facts collected by means of the lower degree. The function of this faculty is the discovery of general truths or laws, and it carries with it the power of speech, which consists of signs of abstract or general ideas—signs which animals have not because they have not the ideas; and they have not the ideas, because they lack that degree of the mind, the function of which it is to contain them. Third, the faculty by which man perceives moral and spiritual truths. Above these there are still higher and more interior faculties, which however come less manifestly into consciousness. The design of the Divine Providence is that each of these degrees should be successively opened and come into activity in its proper field; the activity of the lower, leading to the opening of the higher and the activity of the higher, not superseding the lower, but reducing its action to order and harmony.

It is much more easy to exclaim against these views as visionary and absurd than to show in what respect they are inconsistent with our positive knowledge of nature and of man, or with reason; while if the question of the dependence of all things on God be admitted as an element in the problem, it is evident what an important bearing these theories have on its solution. It seems highly desirable, in the interests both of religion and philosophy that they should be submitted to a more searching, impartial, and reverent examination than they have as yet, in general, received. For we have here a philosophy which, if it be established, is apparently capable of breaking down "the middle wall of partition" between religious and rational and scientific thought, "making both one." There is, of course, a large interval between the recognition of the system as possible, suggestive, and perhaps in some degree probable, and its reception as true. For this some confirmation more practical, and, so to speak, experimental, than the superior harmony and coherence it may enable us to introduce among our other conceptions and beliefs, would seem to be needed by most minds; and probably few have as yet fully accepted Swedenborg's philosophy without becoming convinced, rightly or wrongly, that his alleged spiritual experience was a fact. No one, however, need be deterred from the study of his works by doubts whether he can possibly adopt this conclusion. For so truly liberal and catholic a spirit does Swedenborg show, that on every page of his writings, dogmatic as they are in form, the words seem to be inscribed—"He that is able to receive it, let him receive it." Whatever opinion may be formed on this subject, it is very certain that, nothing but a profound practical scepticism as to the existence of a spiritual world at all, can treat as *prima facie* evidence of insanity the claim to have held conscious intercourse with that world. A thoughtful consideration of Swedenborg's philosophical system can hardly fail to be beneficial to any mind patient and reverent enough to penetrate to his real meaning. If it does no more, it enlarges one's ideas of the boundless possibilities of the universe; it releases from that bondage to the senses by which modern thought is so much enslaved; it gives a new and clearer conception of the presence and providence of God in his works. In fact, it is, as Mr. Gordon justly calls it, a "Christian Psychology"—a "Christian Philosophy."

#### SCOTTISH POETRY.\*

This second volume of a really valuable popular work, though in some respects it does not give such scope for the exercise of the critical faculty as the former one, is strong in an interest of another kind. It is largely devoted to poets of our own day. Mr. Wilson has treated his large subject with no little discriminative insight and true proportion; so that even the more worthy of the local poets here find place and just recognition for particular merits. Beattie, who sang of "John o' Arnha" in a style that quite justified the comparison with Burns's "Tam o' Shanter," and who also indited one or two touching lyrics, is here fully represented; and also his contemporary, the Brechin "heckler" and packman, Alexander Laing, of whose "Wayside Flowers" we often heard snatches from revered lips many years ago, and the simple pathos of which has dwelt with us. "Archie Allan" is true, full of the quaint simplicities, pawky humour and tender pathos so characteristic of the life which it pictures. Alexander Laing might have stood in many respects for Wordsworth's typical pedlar. A meditative man, with a true love of nature and all living things, he went on his way, an undercurrent of music stealing out almost unawares. Looking over this book, we are anew struck by the influence which a widely-diffused ordinary education has had in developing genius in Scotland, and keeping common sentiments alive. The large number of the less-known poets here enshrined were poor working men, and comparatively uneducated. But reading and writing their struggling parents had, in all cases, been able to give them, either at school or at home, and the self-denial in many cases undergone for the sake of securing this privilege for the children is creditable to the people and to the form of religion which had instilled into their minds such a tradition. The influence of a really pure and elevated minstrelsy can hardly be overrated. The reading of such works as "John o' Arnha," or "Archie Allan," could

\* *The Poets and Poetry of Scotland.* From the Earliest to the Present Time, comprising characteristic Selections from the works of more Noteworthy Poets, with Biographical and Critical Notices. By JAMES GRANT WILSON. Illustrated with Portraits engraved on Steel. (Blackie and Son.)

not but have had a wide educative influence in the way of broadening the sympathies and showing the way to a higher pleasure than can come by mere appetite. To attain this is the end of all true education, and, though Scotland still has her own national vices to struggle against, there can be no doubt that the love of the people for poetry and song has been powerful to lessen them.

Mr. Wilson is especially to be praised for his generous sympathies. He has shown at once a true impartiality and a true appreciation of the great poets of the present day, around whom criticism is most active. George MacDonald and Robert Buchanan; the Marquis of Lorne and Professor Blackie; Lord Kinloch and David Gray; William Motherwell and Professor Veitch—all are dealt with in a most genial and generous spirit. We are somewhat astonished, however, that in the selection of poems from Dr. Norman Macleod "The waggin' o' our dog's tail" has not been given; for it presents the Doctor in the mood of humorous, genial satire, which is not otherwise represented here, save incidentally in the "Curlew's Song." We are glad to see Mr. George MacDonald so well represented, though we cannot bring ourselves to admire "Baby" so much as we admire others of his lyrics. We think the line "Out of the everywhere into here" is distinctly false—introducing a foreign note altogether. It is abstract—indeed wholly so, and contradictory as such; for the "here" is included in the "everywhere," against which it is put in opposition. And this shows how slow the poet should be to introduce into a lyric terms which may be taken as covering abstract ideas.

Where do you come from, baby dear!  
Out of the everywhere into here,

is wholly unworthy of the rest of the poem—more especially of such exquisite fancies as this:—

Where did you get your eyes so blue?  
Out of the skies as I came through.

There are two songs in "Phantasies" which, for true interest and happy realisation, might well have taken the place of this.

The portraits—especially that of Mr. Robert Buchanan—are admirably true and well finished; the volume is beautifully printed, and would furnish a very elegant present at Christmas or New Year time; for which we do not doubt it will then be in demand.

(Continued on page 1218.)

#### Miscellaneous.

THE BIBLE REVISION COMPANIES.—The company appointed for the revision of the Authorised Version of the Old Testament finished their forty-first session on Friday afternoon at the Jerusalem Chamber. The following members attended during the session:—The Bishop of Bath and Wells, the Dean of Canterbury, Dr. Chance, Professor Chennery, Mr. Cheyne, Mr. Driver, Mr. Elliott, Mr. Geden, Dr. Ginsburg, Dr. Gotch, Archdeacon Harrison, Dr. Kay, Professor Leathes, Mr. Lumby, Canon Perowne, Professor Wright, and Mr. Aldis Wright, secretary. Communications were received from the Bishop of Llandaff, Dr. Lindsay Alexander, Dr. Douglas, and Dr. Field, who were unable to be present. The revision of Ezekiel was continued as far as xlii. 14. The New Testament Company of Revisers assembled yesterday in the Jerusalem Chamber, for their sixty-fifth session. The Bishop of Gloucester and Bristol presided. The other members present were—the Dean of Rochester, the Dean of Westminster, the Master of the Temple, Canon Lightfoot, Canon Westcott, Professor Newth, Dr. Angus, Dr. Moulton, Dr. Scrivener, Dr. Vance Smith, and Mr. Humphry. The company proceeded with the revision of the fourth chapter of the Epistle to the Hebrews.

THE ABOLITION OF CAPITAL PUNISHMENT.—At a meeting of the committee of the Howard Association in London a few days ago, the subject of the Abolition of Capital Punishment was discussed, and it was concluded by the committee, on the motion of Mr. James Henderson, seconded by Mr. Lightly Simpson, "That it is desirable that the present Parliament shall have an opportunity of expressing a judgment upon the question of abolishing capital punishment, or at least that some further discussion upon it shall be brought about in the House of Commons. The secretary of this association (Mr. William Tallack) is therefore requested to invite Mr. J. W. Pease, M.P. for South Durham, to introduce the subject next session, either in the form of a resolution for the abolition of capital punishment, or in such other way as may seem desirable." In reply to this request, Mr. Pease has written to the Howard Association stating that he is willing to undertake the matter, and that he intends to give notice on the first day of the session, either of a resolution, or for permission to bring in a bill for the Abolition of Capital Punishment. The Right Hon. John Bright, M.P., and Mr. Thomas Beggs have also written expressing their continued and deep interest in the subject.



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**THE NATIONAL CONFERENCE ON THE EASTERN QUESTION** is fixed for FRIDAY, Dec. 8th, at ST. JAMES'S HALL, London, W., at Twelve o'clock noon. The Duke of WESTMINSTER, K.G., and the Earl of SHAFFESBURY, K.G., to preside. Admission by Ticket only to Representatives. Persons sympathising with the object of the Conference desirous of admission, must apply to 28, Canada-buildings, King-street, Westminster, S.W.

GEORGE HOWARD,  
P. W. CHESSON,  
J. W. PROBYN,  
Hon. Secretaries.  
E. S. PRYCE, Secretary.

**TO THE CITIZENS OF LONDON.**

May I be permitted to congratulate the 20,000 Electors of the City upon the success of their efforts yesterday to strengthen effectually the next School Board in its maintenance and development of the educational policy of the past.

Half-a-million of children will have good reason to bless the citizens for their determination at this eventful crisis to give the light and power of knowledge to the rising generation. Neither sect nor party will now, so far as the City of London is concerned, succeed in adulterating the quality or restricting the quantity of that instruction in useful knowledge which the Legislature has put into the power of the Metropolitan Board to bestow.

Most respectfully I desire to thank my fellow-citizens for having so handsomely conferred on me the distinguished privilege of heading the poll and acting as one of their representatives at the Board for the next three years, where I shall be found working to the full to secure the great object of the Board—the thorough education of every child in this nation of London.

Yours very faithfully,  
JOHN BENNETT.

65, Cheapside, E.C., 1st Dec, 1876.

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The young ladies will return after the Christmas vacation, on Friday, the 19th of January, 1877.

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## The Nonconformist.

WEDNESDAY, DECEMBER 6, 1876.

## SUMMARY.

YESTERDAY at a meeting of the Reichstag Prince Bismarck made a public declaration of German policy on the Eastern Question, which, though it does not materially differ from his after-dinner speech, is more precise and unequivocal. The German Chancellor, in reply to an interpellation from a member of the Democratic party, declared that the triple Imperial alliance continues to exist, and that nothing will induce his Government to break off friendly relations with Russia, for it is "a friendship which has lasted for centuries—and is based upon history." So also "for centuries" there have been amicable relations with England. The Prince vouches for the fact that in this knotty Eastern Question, Russia desires no conquests. The Emperor Alexander only asks "for our co-operation at the Conference for the improvement of the position of the Christians in Turkey—a purpose to which our Emperor and nation willingly offer a helping hand." The Chancellor does not absolutely despair of a pacific issue of present complications. "We believe," he says, "that an understanding on all differences that may possibly exist between Russia and England will be attained." But if the negotiations at Constantinople should break down—that is, if Turkey should refuse what those two Great Powers demand—then Russia will act alone, and Germany will maintain an attitude of friendly neutrality. The object of German policy has been mediation between the Powers, and the maintenance of peace. If war should break out the aim of Prince Bismarck will be to circumscribe it. "If that effort should fail," remarks the German statesman, "then certainly a new situation will arise, upon which people may form conjectures, but upon which I cannot at present give any information." "Though the present situation (he says) involves no question of war for us, it yet demands of us an extraordinarily cautious attitude. We must maintain good relations with all the Powers, and can only actively interpose if one of our friends is imperilled by another Power."

For the present, of course, such contingencies are remote, and we now await with anxious interest decisive news from Constantinople. Lord Salisbury, after a satisfactory visit to Rome, has arrived in that capital, and has visited the various Ambassadors and Plenipotentiaries, who are expected to hold their first meeting on Saturday next. The Sultan's Ministers it appears have been quarrelling over the newly drafted constitution, and the downfall of the Grand Vizier has been imminent

But these differences have been composed. Mahmoud Pasha has been persuaded to act with Midhat Pasha, and the new Hatti Scheriff has been perfected. It was to have been promulgated before the meeting of the Conference, but Sir Henry Elliot is said to have persuaded the Porte to refrain from an act which would cast ridicule on the subsequent demand of the Powers.

Russia and Turkey both continue their warlike preparations, but neither are at all ready to take the field. As the armistice expires on the 28th, it would be impossible in so brief a space to elaborate the terms of a permanent settlement. If there is little prospect of such a result, the negotiations will probably be short; if Turkey is willing to yield to what may be the united demands of the Powers, it will be easy and necessary to extend the armistice. The hope is, however, but faint. The withdrawal of Turkish troops from Bosnia and Herzegovina, the evident acquiescence of Prince Charles in the proposal for marching Russian troops through Roumania to the Danube, and the great agitation that is beginning to prevail in Epirus and Thessaly—all seem to indicate that it will be difficult for either the Czar or the Sultan to retrace his steps.

It is truly satisfactory to find that the drift of public feeling at home in opposition to Lord Beaconsfield's (late?) policy is becoming intensified, and that England may now be considered as safe against any effort to drag us into a war with Russia. Still the expression of opinion on the subject is by no means useless. We are glad to see that the Peace Society have issued a weighty address to their friends, and that Mr. Bright has once more raised his powerful voice against that senseless Russophobia which, if it had not been checked, would months ago have dragged us into war. The Conference at St. James's Hall on Friday next will give concentration and added force to the national sentiment. No such lists of names as the conveners of this assembly, comprising as it does persons distinguished in every walk of life who rarely meddle with politics, has perhaps ever before been brought together for a common patriotic object. We may anticipate the best results from this unique Conference, and from the presence of Mr. Gladstone, who is expected to wind up the proceedings with a comprehensive speech.

The unfortunate Ministerial crisis in France, the significance of which we have discussed below, continues. It is natural enough that the most capable statesmen of France should shrink from responsibilities which would only be the grave of their reputation so long as the Senate maintains its present unyielding attitude towards the Chamber of Deputies. It is to be feared that the new constitution "will not march." Such men as the Duc d'Audiffret Pasquier and the Duc Decazes have declined to form a new government, which ought, according to our English notions, to be so constituted as to satisfy the predominant Liberalism of the Chamber. Then, it is said, that Marshal McMahon, though willing to go to a certain extent in that direction, regards himself as the special guardian of the national interests, and is greatly averse to any large administrative changes, or to any serious opposition to the Ultramontane bishops. At all events, seats in the Cabinet go a-begging. The present Dufaure Ministry retains office till a successor has been found, and then perhaps there will be a temporary composite Administration, which will not work well with both Chambers, however it might serve the purposes of the Duc de Broglie and the other secret Orleanist advisers of the President.

The political crisis in the United States continues. The new Congress has been opened, and General Grant has delivered a Message which contains only a brief allusion to present complications. He urges a change in the present system of electing the President; and Senator Morton, who is believed to reflect his views, has already brought in a bill proposing that the future elections shall be by direct vote of the people. Meanwhile, the electors appointed by each State assemble to-day to choose the President, and as the three Southern States where there have been disputed elections will take part in the proceedings, there is little doubt that a majority will declare for Mr. Hayes. The certificates will then be sealed up, and not opened till the second week in February, when the President of the Senate will open the envelopes and count the votes. The vital question remains whether it is in the power of Congress to verify or reject the returns. Apparently the Constitution provides no remedy for such a state of things as has now arisen, and which will for some time agitate the American Union. Perhaps, however, the problem may be solved

in some unexpected way without danger to the public interests.

## PRINCE BISMARCK ON EASTERN AFFAIRS.

PRINCE BISMARCK has spoken on the Eastern Question at a Parliamentary dinner given in compliment to himself on Saturday last at Berlin. He broke the silence which he seems advisedly to have maintained in reference to the affairs of Turkey, and the prospects of preserving peace. He did more. He indicated as frankly as possible what Germany would be disposed to do in case of an outbreak of war, which he almost took for granted, between Russia and Turkey. He said that Lord Salisbury when at Berlin spoke very temperately on the subject of a "localisation" of the conflict, but it was not England so much as Austria that was placed by the current of events in a position of extreme difficulty. Now, Germany wished to remain on friendly terms with Austria, and should Austria be vitally menaced by the progress of events, Germany would possibly deem it her duty to come to her assistance. Meanwhile, she would remain neutral, and would continue to exert herself on behalf of localisation. She had been asked to mediate, but she had no wish to acquire prestige by meddling with other people's affairs, and she declined to advise where she did not mean to support her counsel by force. To give advice to Russia at the present time would be inopportune, for it would displease the Russian nation, a result which would be far worse than having a passing dispute with the Government. The gist of Prince Bismarck's speech is, we think, unmistakable. It is to the effect that Russia may go to war with Turkey, if she think fit, without any interference on the part of Germany; but when the two Powers have fought out their quarrel, Germany will step in to mediate between them, and take care that the present territorial arrangement of South-Eastern Europe shall not be disturbed.

Two or three thoughts are suggested by the general drift of this after-dinner effusion. We say "the general drift," because it is clear that the reports are not to be confidently relied on, so far as particular phrases are concerned. It is somewhat disheartening to find that Prince Bismarck takes for granted the failure of the Conference at Constantinople, so far as the maintenance of peace is concerned. We have, however, to bear in mind that even this most sagacious statesman of Europe, who discerns perhaps more clearly than any other the tendencies of passing events, may not be free from the danger of looking at affairs exclusively through a German medium. Possibly he may speak to some extent the language of his wishes. There can be no doubt whatever that Germany incurred a debt of gratitude to Russia for her "benevolent neutrality" during the Franco-German war. The neutrality of Russia on that occasion enabled Prussia to complete her design, and to establish and consolidate the unity of the German Empire. This, at any rate, would account for the anxiety of Prince Bismarck to reciprocate that act of friendliness, and it may well be said that he would not be reluctant to see the opportunity arise in which he could take such a step. Possibly, moreover, he may entertain some suspicion that, in the course of time and events, France might form an alliance with Russia with a view to recover from Germany the possession of Alsace and Lorraine. Under these circumstances, Prince Bismarck may not be sorry to see Russia exhausting her vitality in conflict with the Porte; whilst he reserves to himself the right, as well as the power, of frustrating any intention on the part of Russia (if such intention be entertained) to annex to her Empire any part of the territories of the Turk which she may succeed in conquering.

How the speech may tell upon the Russian people we have yet to learn. Its influence in other directions will not, we fear, be favourable to peace. Doubtless, it will allay the anxieties of Austria, and set her free to endorse the policy of the other guaranteeing Powers. But the benefit which it will confer in one direction will probably be outweighed by the harm which it will do in another. The advisers of the Sultan will be encouraged by it to resist the terms which the Powers may agree to impose upon them. They will see clearly enough that whatever may be the lot of the Porte after a war with Russia, the destruction of the Ottoman Empire, so far at least as its territorial integrity is concerned, will not be permitted, and they may think that their position after the decision of the contest will not be worse than that which the Conference would exact from them. Prince Bismarck, perhaps, did not mean that his words



should have this effect. He desired to throw the shield of German protection over Austria, and to save her in the last resort against disaster and ruin. He was anxious to obtain her goodwill as a future ally against the possible aggression of France, and peradventure he did not think—or, if he thought, did not care—to what extent his words might contribute to the prolongation of the misgovernment to which the Christian subjects of the Porte are at present compelled to submit.

The friendly tone in which Prince Bismarck spoke of England does not flatter us so much as it might have done at some other time. He deprecates England's going to war with Russia, while, at the same time, he qualifies the advice which he gives by suggesting that, if she did, it would "at most be a kind of unofficial warfare such as that carried on by Russia in Serbia." We cannot say that we like such advice. It is based, in the first place, upon a strange ignorance of the national mind and temper of this country. It is insidious, both as regards ourselves and Russia. It was thoroughly uncalled for by any existing circumstances or tendencies. We are not surprised that it has given fresh heart to the few philo-Turkish politicians of this country. Perhaps, however, it was only a sarcasm directed against Russia, or a public reminder that English officers are already giving their services to the Ottoman cause for strengthening the defences of Constantinople, and in other ways. We wait with some interest that more formal disclosure of Prince Bismarck's views which may considerably modify the sense in which they are expressed in the non-official summary of his speech at the Parliamentary dinner at Berlin.

#### THE MINISTERIAL CRISIS IN FRANCE.

AN authentic narrative of the stirring events which have taken place in Paris during the last few days will, we hope, enable our readers to form a clear judgment on the Ministerial crisis which has stirred French political society to its depths—happily, however, without seriously affecting the stability of the Republic. The events in question are fraught with instruction to those who are interested in the ecclesiastical problems of the day, and more especially to persons who desire to investigate in a broad and philosophical spirit the relations of Church and State. It is true that the immediate cause of M. Dufaure's resignation was his defeat on an amendment to the Amnesty Bill, but the real cause of his resignation was that during the discussions on the Budget of Public Worship he was repeatedly beaten by overwhelming majorities, and also that in the course of the debates on the Bill on Funeral Honours, grave dissensions arose, not only between the Government and the Chamber, but also among leading members of the Cabinet. The acts of the Government on both of these questions illustrate in a striking degree the evil of allowing the State to meddle either with the incomes of the clergy, or with the religious rites which may be performed at the interment of the dead.

Everybody knows that in France the provision which is made for the priests is a meagre one. A cure of souls in that country is no sinecure, and a French bishop is not for one moment to be compared with the great spiritual peers of our own House of Lords. It is, therefore, natural that both the French clergy, and those who avail themselves of their ministrations, should desire to place at their disposal more of the good things of this life than they have hitherto enjoyed. Instead, however, of endeavouring to rouse the voluntary zeal of the flocks on behalf of their shepherds, the clergy and their supporters have made friends of "the Mammon of unrighteousness;" the result being that M. Dufaure, sustained by the whole strength of the clerical party, proposed to the French Chambers an increase in the vote to the agents of the Roman Catholic Church. No measure could have been more inopportune. The Legislative Assembly, although consisting of a large majority of nominal Catholics, is emphatically Liberal and Republican; and any Minister with the least prescience ought to have foreseen that such a proposal must of necessity meet with the most vehement opposition. M. Dufaure was not only opposed, but thoroughly beaten, and we are disposed to think that a long time will elapse before a Minister again attempts to levy upon the nation additional burthens for the sustentation of a priestly class which has so often been weighed in the scales and found wanting. But the question of religious rites at military funerals contained in it elements of a still more irritating character. To quarrel over the relics of the dead, appears to be the

special prerogative of a State-paid clergy. So long as Nonconformists, as such, are denied a place of burial in their own parish churchyards, it does not become those who live in a glass house to fling a stone at their neighbour's conservatory; but nevertheless it does appear strange that in France the right of a dead soldier to receive full military honours on his interment should depend upon the orthodoxy of his creed. The Government lately brought their view of the matter to a definite issue by withholding such honours from a member of the Legion of Honour who, in conformity with his own wishes, was buried without any religious ceremonies at all. Supported by the clergy, they determined to obtain the sanction of law to a practice which they, on their own responsibility, had introduced; but, at the outset, M. Dufaure felt bound to abandon his logical position—which was clearly that of an uncompromising champion of Roman Catholicism—by expressing his willingness to permit the soldiers to guard the body of a member of the Legion before its removal to the cemetery. If it be right to pay as much respect as this to the dead man, surely there could be nothing very outrageous—even from the clerical point of view—in allowing the military to proceed a step further, and offer to their deceased comrade the poor tribute of a volley or two of musketry. M. de Marcère, who had charge of the bill in the Chamber of Deputies, appears to have been under the influence of rational ideas on this subject. At all events, he saw the necessity of yielding to the storm of disapproval which the measure had excited on the part of a large majority of the Assembly—many of whom were moved, not by hostility to religion itself, but really by a desire to shield it from desecration. M. Marcère, in obedience to the prevailing feeling, withdrew the bill amid a tempest of applause, but the Duc Decazes and General Berthaut, the Minister of War, were implacable; and the result is a Ministerial crisis which is now subjecting the constitutional Government to a severe test and France herself to a new trial of patriotism. Blunt General Berthaut stood up manfully for the orthodoxy of the French army. He declared that, in contravention of military discipline, the soldiers themselves would refuse to pay honour to the remains of men who proclaimed their unbelief by declining to allow priest or minister to officiate at their graves. It is a pity that if the conscience of the French soldier is so tender it is not equal to the duty of enforcing a higher average standard of personal morality, or of protesting against the use to which the French army has again and again been put by the mischievous ambition of half-a-dozen designing men. But if General Berthaut is right in the view he takes, surely the proper course would be to submit raw recruits to a species of theological drill, and to eliminate from the army men of doubtful creed. If it be wrong to waste powder over the earth to which their ashes have been committed, it is surely still more scandalous that they should be allowed to associate with true sons of the Church in barrack, camp, and battle-field—emissaries, as General Berthaut must needs think, of the powers of darkness, and pre-ordained to worse than purgatorial pains.

The issue of these discussions justifies the best hopes for the future of France. The Chamber of Deputies has been influenced, not by Voltairianism or a materialistic philosophy, so much as by a determination to impose a check upon the aggressions of a never-slumbering priesthood, and to lay down the principle that in religious matters it is not wise or politic for Governments to prescribe rules for, or to impose disabilities upon, the human conscience. We may reasonably hope that some day still further progress in the right direction will be made. At present France contributes towards the maintenance of both the Roman Catholic and the Protestant faith; and no one who is familiar with the history of either communion can doubt that in the same proportion as they have been made dependent upon the State, have they also suffered from the weakness or moral debasement which such a connection necessarily engenders. It is yet too soon for French legislators to push their own principles to their logical consequence, but the day will come when a democratic Chamber will realise the fact that it really ought to have nothing whatever to do either with religious rites or with Public Worship Budgets.

Dining lately at a restaurant in Piccadilly, an American cousin had the misfortune to be served with chicken-broth of the most watery description. Calling the waiter, he thus addressed him, in the nasal twang of his mother country, "I guesat waiter, if you'd just take this broth down and get that chicken to wade through it once more it might improve it."

#### Literature.

(Continued from page 1215.)

LORD SHELburne. 1776—1805.\*

In this volume Lord Edmond Fitzmaurice closes his memorials of his celebrated and hitherto little-understood ancestor. The personal details and the opinions of some contemporaries, which were given in the first volume of this work, prepared us for a higher appreciation both of Lord Shelburne and of his political course than has commonly been entertained. Our expectation has been more than realised. It is singular that so straightforward a man should have been so distrusted, and should have had so many enemies amongst his contemporaries; but it is not difficult, after all, to see why this must have been the case. The age was a rotten age. Shelburne was supremely honest. There was jobbery and corruption in every department of the Government. Shelburne set himself vigorously to the work of reform, clearing out the rooks' nests, and making knavery for the future difficult instead of easy, if not altogether impossible. And besides, where there is jobbery there is cunning, and the cunning always look upon candour and straightforwardness as a mask for deeper cunning than their own. Shelburne himself, in his instructions to one of his diplomatists, in this volume, says that the best way to foil a cunning man is not to fight him with his own weapons, but to be perfectly candid and open. One can imagine how such a man might be both hated and mistrusted.

The events referred to at greater or less length in these pages belong to the most important period in the recent history of England. They embrace the close of the first American war, the settlement of the terms of peace with the newly-recognised United States, and the war against Napoleon. Shelburne had the conduct of the former negotiations, and we have now an exact and authentic account of how they were managed. It will impress all readers with something like reverence, at least with profound admiration, for Shelburne's courageous patriotism, as we see him withstanding the Whigs of the Left on the one side, the Tories on the other, and bringing even the King to consent to acts against which his obstinate nature revolted with a maddened anger. Shelburne, as we saw in a previous volume, was looked upon in Chatham's lifetime as the *alter ego* of that great but proud statesman—after his death he was considered to be his successor. It was on May 30, 1776, that Chatham made his great speech in favour of stopping the war with America. A few Liberals, and the Nonconformist bodies were the only persons in favour of that course, as, from the beginning, they had opposed the war, while the clergy of the Established Church, as this volume alone sufficiently shows, hounded on the nation in its favour. It was an Archbishop of York, whom Shelburne attacked, who said in a sermon that "resistance to the law could not under any circumstances be justified." When, soon afterwards, the same subject came up, Shelburne once more said that he did not mean to cant or to preach, "not that his silence was to be taken as implying any agreement with the Bishop of Oxford, who had not given a good answer to the charge which had been made of the bench being clothed in blood by preaching up a spirit of unanimity for war!" This was when Lord North governed, and every nerve was strained to force the Americans to submit. Yet neither Chatham nor Shelburne was as yet prepared to subscribe to the independence of the colonies. The latter dreamed of a federal union, and possibly if he had had his way a little earlier, that dream might have been realised—but the passion of the King, the subserviency of Ministers, and the folly of the people overcame every proposal for a just and honourable settlement. The alliance between France and the revolted States caused alarm, and even induced North to express a wish to resign, but North was a man too much after the King's own heart to be parted with. Negotiations were opened with Chatham and Shelburne, but they came to nothing, and, in the midst of the general distress, Chatham died. Lord Fitzmaurice cautiously says:—

Under these circumstances it is not impossible that if a Ministry with Chatham at the head of it had been formed in England, anxious to conciliate the colonies, and able at the same time by means of the fleet to make their alliance with France of little avail, a treaty might have been made, leaving to the United Colonies a degree of independence which would have satisfied

\* *Life of William, Earl of Shelburne.* Afterwards First Marquis of Lansdowne. By Lord EDMOND FITZMAURICE. Vol. III. 1776—1805. (London: Macmillan and Co.)



their immediate demands, and soon have ripened into that complete liberty which is now practically enjoyed by the Canadian Confederation. On the other hand, the wish for liberty when once aroused is the most difficult wish of all to extirpate, and a civil war the most difficult of all to end by reconciliation and union. The task of Chatham would in any case have taxed the highest resources of his genius, and it is more than probable that his health and strength would have given way under the effort.

The author gives a well-balanced judgment of Chatham, from which we select the following extract:—

Besides his want of positive knowledge, Chatham laboured under the misfortune of having entered public life at a period when political morality was at a lower ebb than it had been at any time since the reign of Charles II. Base objects were being compassed by base men through still baser means. It was the age of Henry Fox and Bubb Doddington, of Rigby and Lady Weymouth, of personal politics tempered by public corruption. To all this Chatham personally rose superior, but while despising the example before him, he did not scruple in some measure to follow it, when to do so was necessary for his own ends. There was, however, this difference between his conduct and that of his contemporaries. His ends were invariably noble, and even his impostures were carried out with dignity. He might flatter Lady Weymouth, but it was not in order to retain the Pay Office; he might come down to the House of Lords robed like some ancient senator about to die for his country, but he never threw down a dagger on the floor of the House of Commons. Ambition was the lodestar of his life; but it was ambition associated with worthy objects—the reputation of his country abroad, the integrity of her free institutions at home. And precisely in proportion as his countrymen recognised this to be the fact, they forgave the affectation and the mystery, the waywardness and the contradictory conduct, and all the other defects, of which Shelburne in his Autobiography has left so unsparing a record. "You should have been under the wand of the charmer yourself," is said to have been the observation of the younger Pitt, in reply to those who expressed wonder at the enormous power exercised by the eloquence of Fox over the House of Commons. The same observation suggests itself to the student of the career of Chatham. His personality, which his contemporaries alone could properly appreciate, was his strength. Owing to it, from the moment when in the full force of his genius he first rose to speak in the House of Commons, to that, when a weary and broken old man, he sank on the floor of the House of Lords, the public confidence never for any considerable period deserted him. He may have talked about Androgeus and Julius Cæsar, but there is no doubt that he uttered the speech about Magna Charta, which remains an eternal monument of the highest eloquence employed on the noblest subjects. He possessed the rare quality of transfusing others with his own enthusiasm, and making himself the incarnation of the public hopes and fears. He believed that he alone could save the nation, and the nation thought so too. No man could so readily grasp the chief features of a difficult situation, or so easily lay down the main lines of the necessary measures. Possessed of these qualities, and partly in consequence of them, he looked down from the lofty height of his own contempt on the politicians of the day. They were the vile instruments whom he might require to use, but he would throw them aside whenever he chose, for there were plenty of others as good as they.

Lord North, after Chatham's death, kept his position with ease if not with glory. The war was to be prosecuted to the bitter end, and every political injustice at home was to be retained with it. Ireland was in a fearful state. Yet when Shelburne visited that country in 1779 he found the Roman Catholics wholly in favour of the American war. He says, "I find all classes in this kingdom much more animated about America than in England. In every Protestant or Dissenter's house the established word is success to the Americans. Among the Roman Catholics they not only talk but act very freely on the other side." Shelburne, of course, supported the reform of the Irish ecclesiastical and civil laws, but his masterly efforts in that direction are too well known to need reference. Peace, reform in Ireland, political and economic reform in England, were advocated at the same time, and in all the discussions Shelburne took a prominent part. But the opposition was decided, and North held his own with stubborn firmness. These were the days of the Yorkshire Petition and of the Westminster Meetings. There was political life, but it dashed in vain against the rock of Toryism. An end, however, must come to all things at last, and an end came to the North Ministry. The English armies were being defeated all over the world; there was misfortune everywhere; the national distress was fearful; the national honour, if not its existence itself, was at stake. Then, having brought his country to the brink of ruin, and being unable to help her, Lord North resigned. The King sent for Shelburne, who furnishes the following minute of his interview:—

At length, on the morning of the dreaded 20th, the King understood that the struggle could no longer be continued, and the same evening Lord North announced in the House of Commons that his Administration was at an end. The King now bethought himself of sending for Shelburne, and an interview between them took place at the Queen's house in the park. "The King," says Lord Shelburne, "proposed to me to take the Administration with the Chancellor, Lord Gower, Lord Weymouth, Lord Camden, the Duke of Grafton, Lord Rockingham, &c., if the latter would agree to state their pretensions of what they meant by a broad bottom, for the King's consideration. I declined this,

as absolutely impracticable. The other features of this conversation were, the state of his health; his agitation of mind; his determination to risk anything rather than do an act of meanness; the cruel usage of all the Powers of Europe; the bad opinion of Lord Rockingham's understanding; his horror of C. Fox; his preference of me compared to the rest of the Opposition; that it was unbecoming him to speak to many; that the general wish was for a Broad Bottom."

Shelburne, with rare self-abnegation, recommended Rockingham; but Rockingham the King hated and would not see. Ultimately, he gave Shelburne leave to see him, and the Rockingham Administration was formed with Shelburne as Secretary for Home, Irish, and Colonial Affairs—offices, at that time, not divided—and Fox for Foreign Affairs.

Shelburne seems to have been ahead of other members of the new Cabinet. He says of himself:—

"Though Lord Shelburne had the confidence of the King from March 27th, when the Administration was dismissed,"—so he writes himself in an unfinished memorandum on these times—"yet, from the influence of the Rockingham party, their number in the Cabinet, and their numbers in Parliament, it was impossible for him to do much good. He found it easier to prevent evil. He made to them three propositions—(1) for a Reform of Parliament, (2) for a general reform of the receipt and expenditure of the Public Revenue, (3) to bring Lord North to a Public Trial for the American War, and other measures." These proposals were rejected by the Cabinet. The reform of the Civil List, and the diminution of royal influence in Parliament, were, however, points which Rockingham had insisted upon before accepting office, and these he at once proceeded to carry out. Hardly, however, was his scheme framed before the King began to raise difficulties, and appealed to Shelburne to support him.

In regard to the civil establishment the King, judging from the correspondence now printed, was evidently sometimes in the right, and his letters indicate an intellectual command of the situation which will probably somewhat raise him in the public estimate. He proved to be amenable also in regard to the Independence of America, and gave up—what Shelburne demanded—his right of veto respecting it. It is in his conduct of the negotiations upon this subject that Shelburne's reputation as a statesman, will, we think, in future, principally rest. The history is given in great detail by Lord Fitzmaurice, as, indeed, it deserved to be; many documents are now quoted that have never before been printed. Throughout the negotiations Shelburne was evidently determined that they should be crowned with success. His choice of a negotiator in Oswald was most happy, and his treatment of Franklin superb. It is curious to read how near this country was to losing Canada and Nova Scotia at this time, the surrender of which Franklin insisted upon as desirable conditions of peace. It is curious also to read how contented the Americans were at first with their proposed narrow boundaries in the West. No one dreamed of the great future, but Shelburne had a vivid consciousness of the great present. We read his masterly correspondence with nothing but admiration. And he succeeded. He made peace; he procured the recognition of the independence of the States, he separated France from America. A separate treaty of peace was made with France—Fox concocting the details—and as well as could be, the nation was at last released, if not with all honour, with as much as could be, from the disgraceful and humiliating position into which the Crown and the Ministry had brought it.

When the final settlement of these terms took place, Rockingham had resigned and Shelburne had succeeded him. His administration was a brief but honourable one. He had offended Fox, and he had incurred the hatred of all placemen. A coalition was formed, and Shelburne once more retired to private life. There we cannot follow him. When necessity demanded, he came to town and took part in the debates of the Upper House. He was made first Marquess of Lansdowne through Pitt's suggestion, and had he lived would probably, in 1805, once more have been called to the helm, for once more the King had sent to consult him. But in 1805 he died.

Shelburne's influence upon domestic affairs was practically less than his influence upon foreign politics. The time had not come for the realisation of his schemes; or rather, the continued wars stood in the way of all national progress. He advocated justice to Ireland, perfect Parliamentary reform, a national and unsectarian system of education. Lord Fitzmaurice has faithfully presented him in his public attitude in regard to these and other questions. We should have liked a little more relating to his later private life. The anecdotes here are not new, but they are carefully selected. Lord Fitzmaurice, indeed, has done his whole work well. Especially has he shown his ability in threading his way through the intricacies of European politics, and in keeping the thread in the reader's hand. For the

information he has given, and the manner in which he has given it, all readers of history will be indebted to him.

#### CHARLES KINGSLEY.\*

It is somewhat to be feared that Mrs. Kingsley has aimed at too much exhaustiveness in the plan of her distinguished husband's memoirs. Not that a certain class of readers will ever tire of hearing about Charles Kingsley, but that the patience of the large reading public may be tried by the effort to go over the thousand pages of small print given to us here. But we hope we are wrong in this; and that public approval will stamp the work with its own prevailing sign. Charles Kingsley was one of those bright presences which are a nation's wealth. Not that he was in everything strictly consistent, or that the earlier impulses under which he first came prominently into notice did not undergo modification; but that he was always manly, frank, and ready to give up much for the ideas and plans he held most dear. The motives of his action never varied, however his ideas may have changed. And whatever may be said of what has been called his arrested development theologically, he did good service in the popularising of Mr. Maurice's teaching in two notable directions, and that at a most critical period. He did much also to popularise science; and more, he reconciled in a way satisfactory to himself many points in the Darwinian theory, with a liberal view of Church of England doctrine; and on the rationale of this process various passages in the memoirs throw new light. He was besides a social reformer and a social force, a poet, a novelist, and a historian; and he was in many respects an ideal country rector. He studied hard, and had mastered much that was abstract; but he had the power of illuminating every doctrine or principle by instance, and analogy, and never failed for want of clear and direct statement. The most abstruse and difficult point he could make absolutely clear to others the moment he had mastered it himself; and, though he lacked the persistent penetrative power to make him distinctively an original forerunner in any one field, he was a privileged freeman of many fields, and could draw thoughts and illustrations from one to another in such a way as a more concentrated mind could never have accomplished. It was his genuine interest in many things, in many questions, and his honest desire to get a practical adjustment of conflicting influences, that gave him his peculiar position as we can discern it in many letters given here—notably in his Parson Lot letters, and the letters addressed to Mr. Thomas Cooper and to Dr. Rigg, amongst others. For he was essentially fair-minded; if he could get to understand the grounds on which others differed from him, and to feel that they were honest in their convictions, he respected them, as is beautifully brought out by his regard for that dogmatic but good old Baptist in his parish at Eversley.

We have said that Mr. Kingsley was almost an ideal parish rector, and we meant what we said. He did not content himself with preaching a couple of sermons on Sunday—though his parish sermons were among the very best of their class, simple, nervous, clear, and practical, well thought out, though with no affectation either of depth or of elegance, but now and then pulsing with the eloquence of real conviction. He knew every man, woman, and child in his parish—their history, their trials, their little ailments; and if under his words we can occasionally detect something of the tone of the feudal superior, he was paternal in the best sense. When the epidemic fever broke out in his parish, he armed himself with comforts and disinfectants (no fear of infection restraining his ardour in the least), went into the smitten houses, advising the people about methods, while he was doing the difficult part of compelling a beginning there and then. No one could resist the infection of his honest concern and practical zeal. Without hesitation he struggled always to do the duty that lay nearest him. And, in spite of much calculated to discompose and depress, he was very cheerful and hopeful. Mr. Kingsley knew well that cares and sorrows were inevitable—certain to come; and therefore he rejoiced in the sunshine while it remained. All natural things had their charm for him—flowers and trees, the snow and ice of winter, the gradual green of spring; he loved all living creatures. All living creatures save one—the spider, the sight of which would sometimes almost overcome him. Very characteristic this. It was the same with men and his intercourse with them. He could find

\* Charles Kingsley: His Letters and Memoirs of his Life. Edited by his Wife. In two vols. (London: Henry S. King and Co.)



good points and traits that were worth study in the most perverse and poorly endowed of men—the human spider, the cold calculator, to whom the world is but a machine to aid him in his selfish plans, was his aversion.

Of the various recollections furnished by personal friends, those of Mr. C. Kegan Paul strike us as most admirable—full of insight into the man, and with a marked power to fix special traits, and to signalise them fully. This passage is worth quoting:—

During these afternoon walks he would visit one or other of his very scattered hamlets, or single cottages on the heaths. Those who have read "My Winter Garden" in the "Miscellanies," know how he loved the moor under all its aspects and the great groves of firs. Nothing was ever more real than Kingsley's parish visiting. He believed absolutely in the message he bore to the poor, and the health his ministrations conveyed to their souls, but he was at the same time a zealous sanitary reformer, and cared for their bodies also. I was with him once when he visited a sick man suffering from fever. The atmosphere of the little ground-floor bedroom was horrible, but before the rector said a word he ran upstairs, and, to the great astonishment of the inmates of the cottage, bored, with a large auger he had brought with him, several holes above the bed's head for ventilation. His reading in the sick room and his words were wholly free from cant.

One great element in his success with his parishioners was his abounding humour and fun. What caused a hearty laugh was a real refreshment to him, and he had the strongest belief that laughter and humour were elements in the nature of God Himself.

And in spite of all that has been said about Mr. Kingsley's muscular Christianity, his regard and love for the weak and suffering were touching. The way in which he dwells on the repose given to the weary in Christ is noticeable too. Even in 1842 we find him writing:—

What is our present dreariness and weariness compared with what it would have been two thousand years ago? We have now the Rock of Ages to cling to. Then, there would have been nothing but mist—no certainty but that of our own misery—no hope but the stillness of death—oh, we are highly favoured. When I watch the waking of the ancient minds weighed down with the sense of the mystery of life and giddy with the ceaseless whirl of matter and mind through infinite obscurity, then I feel how safe we are.

But there can be no doubt that his ability to take a share in sport, in physical exercises, or even in hard work, recommended him to his people, aided him in his "purpose of trying to catch men by their leading ideas, and so try to draw them off insensibly to my leading idea." And so Mrs. Kingsley is doubtless quite right when she says:—

This was one secret of his influence in Eversley, he could swing a flail with the threshers in the barn, turn his swathe with the mowers in the meadow, pitch hay with the haymakers in the pasture. From knowing every fox earth in the moor, the "reedy hover" of the pike, the still hole where the chub lay, he had always a word of sympathy for the huntsman or the old poacher. With the farmer he discussed the rotation of crops, and with the labourer the science of hedging and ditching. And yet, while he seemed to ask for information, he unconsciously gave more than he received.

But with all his liberal allowances, his readiness to enter into sympathy with his fellows, Mr. Kingsley would not tolerate the suggestion of gambling; and one of the finest letters in the book is one to his son—earnestly, genially warning him against it. Gambling was, in his eyes, one of the most effective means of turning out the spider-man—his detestation.

His humour was genuine—passing from the gentlest hint to the broadest outburst—as witness that letter of invitation to his friend (the Rev. Peter A. L. Wood) at p. 94 of Vol. I., or the invitation to Thomas Hughes to accompany him to Snowdon, or the rhymes left in the visitors' book at the inn there—bright and rattling as they are.

We may remark, too, that on comparing the original form of the "Three Fishers," by means of the *fac-simile* we have in the second volume, with the printed poem, we find how judicious he was in his corrections.

Three fishers went sailing away to the west,  
Away to the west, as the sun went down,  
Is much better than

Three fishers went sailing out into the west,  
Out into the west, when the sun went down,

as we have it in the M.S. Several other alterations as judicious have been made in revising it in proof. And we cannot forbear noticing that we have here an additional verse to a very beautiful and often-quoted poem:—

My fairest child, I have no song to give you;  
No lark can pipe in skies so dull and grey;  
Yet, if you will, one quiet hint I'll leave you  
For every day.

I'll tell you how to sing a clearer carol;  
Than lark who hails the dawn or breezy down;  
To earn yourself a purer poet's laurel  
Than Shakespeare's crown.

Be good, sweet maid, and let who can be clever;  
Do lovely things, not dream them all day long,  
And so make life, death, that vast forever,  
One grand, sweet song.

Mrs. Kingsley tells us that this "Farewell" to her niece, Mrs. Theodore Walrond, was written in 1856, and that the second verse, by

some mistake, was not published in the poems. We are inclined, however, to think from the style of the corrections in the first and last verse, as published in the "Collected Poems," that Mr. Kingsley for a critical reason rejected the second verse, which, though we are glad to have the piece as he originally wrote it, is certainly not equal to the other two. This is how it appears there:—

My fairest child, I have no song to give you;  
No lark could pipe to skies so dull and grey;  
Yet, ere we part, one lesson I can leave you  
For every day.

Be good, sweet maid, and let who will be clever;  
Do noble things, not dream them all day long;  
And so make life, death, and that vast forever  
One grand sweet song.

We observe not a few slips and misprints in the book. The rhyme in the third line of the sonnet from Tennyson, as motto to Chapter XII., Vol. I., should be "feast" not "feet." Mr. Gosse, the naturalist, is sometimes "H. P. Gosse," and sometimes "P. H. Gosse;" De Quincey becomes De Quincy. The quotation from Tennyson at page 455, vol. i., is incorrect.

The book is the record of a life of singular activity and high aims, and if it does not in set terms draw together and present any exhaustive estimate of the man and his work, it presents ample material to enable any one to do this for himself. The letters for the most part are brimful of the man—his frankness, his ingenuous insight, his knowledge, his humour, his willingness to communicate—beautiful traits all, and in him without alloy of any mean equivocal qualities. We have read the book with profound pleasure, and are sure that most readers will do the same.

#### BOOKS FOR THE SEASON.

##### IV.

"Fairyland" (1) consists of a series of stories, full of fine phantasy, and touched by that magic of which Fouqué's "Undine" is one of the best German examples. Along with this, there goes a certain homely simplicity that consists with the most familiar details. This is more common in the modern German fairy tale than in the tales of most of our own writers in this department. Mr. Knatchbull-Hugessen, it is true, not seldom attempts some approach to it, but he allows his foot to rest too firmly on earth all the while, and Mr. George MacDonald, who with far more success can leave his common-sense behind him, is rapt from first to last in a world of pure fancy and symbol, which would be spoiled by any effort to get verisimilitude by successions of the detail of ordinary life. "The Chain of the Water Nymph" is full of this kind of fusion—it is at once fanciful and realistic, the whole wrought out with a real concern for a certain consistency in particulars. Though this is really a remarkable story for its completeness, we like better "Holda's Paradise," which is based on the superstition that prevails widely, that if any one kills a ladybird, the sun will not shine on the following day, because the deed displeases Holda and her "blessed maidens" or because the little creature can no longer fly up to catch the sunbeams. The fancy that the swans sing and do not die in Holda's Paradise, is exquisite. "The King's Daughter" strikes us as next in point of fancy and grace; but all the tales are good, and should be favourites in the nursery. Messrs. Ward and Co. have done well to issue them in this translation, accompanied with cuts that are really expressive of the ideas of the text. The coloured frontispiece does not, however, strike us as being quite so happy as some of those in the other volume issued by the same firm.

A very different volume is the "Prince of Argolis" (2) which attempts to present in a connected story the most striking points in the Greek mythology. We are not sure that the method is the best. Nathaniel Hawthorne and Charles Kingsley have both set forward separate episodes with the grace and skill characteristic of them; but they were hardly so ambitious as this author, who, however, has been on the whole successful. Much depends on the grace and simplicity of the language. Now and then this author allows himself to use a kind of slang grotesque, and justifies himself by reference to the Greek poets, but what was permitted to them is hardly, for at least two reasons, permitted to him in writing a fairy book for children. Mr. Mohr Smith's drawings are really beautiful and suggestive, but we are afraid that he

(1) *Tales and Legends of Dwarfs, Fairies, Water-sprites, Elves, &c.* From the German of Villamaria. With numerous illustrations. (Marcus Ward and Co.)

(2) *The Prince of Argolis.* A Story of the old Greek Fairy Time. Illustrated by J. Mohr Smith. (Chatto and Wardus.)

has allowed himself too much fantastical indulgence in the very small cuts, whose *raison d'être* the young will be rather puzzled to find out. However this may be his very reason for inserting them, remembering Jean Paul's caution in "Levana" about the desirability of giving the young small rather than large pictures of objects. But Mr. Smith has, we do think, rather overdone it. For all that, we can warmly commend the book.

From Mayflower Stories (3) the young reader will learn in the most pleasant way a great deal about the early history of America. The author writes in a clear and forcible style, and has been wise in adopting the system of short episodes. Puritan history is full of incidents suited to this style of treatment, and is concerned with noble characters, as was well proved by "Stories from Grandfather's Chair." The sketches of John Eliot, the apostle of the Indians, of Endicott, of Winthrop, of Jane Hutchinson, are particularly good. We can hardly conceive of a more desirable gift-book than this, at once pleasant and instructive, and chaste in its get up.

"Maidenhood" (4) is a story with a high moral purpose, taking for its motto the beautiful stanza of Longfellow,—

Bear thro' sorrow, wrong and ruth,  
In thy heart the dew of youth,  
On thy lips the smile of truth.

and very well is this brought out in the story of Flora Greville and Kate Duncan and their friends. The closing passage, describing Edith Duncan's death, has a true touch of pathos. The book is simply and well written and fairly illustrated.

"Readings in Rhyme" (5) is a well-meant little book, very nicely got up, and contains one or two pieces rather above the level of temperance verse; but in all the one object is too painfully obtrusive and unrelieved for the book to find its way with the classes that most need to be approached—a mistake, alas! too commonly made by those who would force fiction and poetry into too narrow a service.

(6) One could fancy that this delicate white-and-gold book came from the hands of the fairies themselves, especially when we read of Titania and Zephyrus and Puck—for who could know so much about these as is told in this tale, unless she were a fairy? The tale, however, is of the rose and the lily, and how the rose came to be the emblem of England and the lily of France. It is not historical, of course, but it might have been if fairies were what they were once supposed to be. It is written with a graceful and dainty fancy. It has an extra and valued charm in Mr. Cruikshank's frontispiece, designed and etched at the age of eighty-three with an originality of imagination and a delicacy of touch which no modern artist in the strength of his genius, has surpassed. May we wish our old friend and teacher many happy Christmases yet?

(7) This is a tale of a miner who risked his life to save other lives when a Black Country mine was flooded. How Hesba Stretton would tell such a tale might be imagined, and yet would not be faithfully imagined. She has given us a beautiful prose idyll as poetic as it is devout.

#### CHRISTMAS ANNUALS.

Perhaps the editors of the Christmas annuals are right in supposing that at Christmas-tide people prefer play to work, and like a little self-indulgence. They take care to give little to put a strain upon the intellect, but something to amuse, and, at the same time, to excite the more generous feelings and the loftier sentiments. This is good work to do, providing that readers do not stop at mere self-indulgence, but at once give some practical expression to the feelings that have been excited. If they do not, harm, instead of good, will have been done, for, as we all know, few things are more demoralising than good feelings that are either suppressed, neglected, or unexercised.

Of the annuals before us, the Christmas Number of *Tinsley's Magazine* stands first, beyond all doubt or comparison. In the "Shadows of the Snow," Mr. Farjeon has surpassed anything that he has

(3) *Mayflower Stories.* By SARAH M. S. Clarke, author of "Scenes and Sketches from English Church History," &c. (William Oliphant and Co.)

(4) *Maidenhood, or, On the Verge of the Stream.* By Mrs. VALENTINE. (Warne and Co.)

(5) *Readings in Rhyme, from the Drama of Drink.* By HARRIET A. GLAZEBROOK. (John Kempster and Co.)

(6) *The Rose and the Lily.* A Fairy Tale. By Mrs. OCTAVIAN BLEWITT. With a Frontispiece by GEORGE CRUIKSHANK. (Chatto and Windus.)

(7) *A Night and a Day.* By HESBA STRETTON. (Henry S. King and Co.)



previously written, and that is saying a great deal, when we think of "Blade o' Grass. There is equal tenderness here, but wider scope, greater variety, and much greater power. It is a work in many respects not merely of fine art, but of cultured genius, while the human sympathy that pervades it is as distinctive as it is real. Here is no mere manufacture of a Christmas tale, but a message to the heart of faith, truth, affection, help. The story tells of a life wrecked into distrust by another's unfaithfulness, and of the unhappy influence of one bitter experience upon the immediate fortunes of others. We are introduced to the country people of a Devonshire village on a Christmas Eve—amongst them Stephen Winkworth, the one trading man, and his daughter. The Eve is described with its eventful incidents—resulting in the emigration to Australia—from sudden distrust of his betrothed—of one of the evening party, whose subsequent adventures form the staple of the tale. How wrong was at last made right, and repentance and faith succeeded, we will not tell, but it is very beautifully told by Mr. Farjeon. Some passages in the narrative have seldom been surpassed by any writer of fiction.

Next in order before us is "Rare Good Luck," the Christmas number of the *Gentleman's Magazine*. The chief merit of this tale is its effective and dramatic arrangement of incident, and its slow and careful development of one character. The scene is laid in Cornwall, where an unknown child is found and adopted by an old sailor. The boy grows up, forms an attachment to the daughter of the sailor, when the young squire appears upon the scene. He is excited by the beauty of the girl, and lays his plans for ruining the young fellow. They are successful, and pursued with a full vengeance years afterwards, when the girl has been cast off and has died, and his old rival is known to be the legitimate squire. Yet, "rare good luck" attends the latter, and rare bad luck the former. Some of the incidents are very fresh, the development of the plot wholly new, and the tale as exciting as any romance could well be. The moral is left to be inferred, as it should be. It is that "rare good luck" does not attend crime.

In the Christmas number of *London Society* will be found half-a-dozen tales, the most prominent and skilful of which is "A Sackful of Sovereigns." An old merchant with his married daughter, son-in-law, and their child lived retired at Highgate. The old man, perhaps upon a presentiment of approaching end, was drawing out the particulars of a deed of gift of his property, when he died before he had written what should be done with the residue, or where it was, or in what it was invested. Time passed without this being discovered, but, ultimately, one Christmas Day, owing to a dream or "vision of the night," the sackful of sovereigns was found. There is a ghost in this tale—the first ghost of this literary season—there is another at the end of this annual. We had wondered whether there was not going to be at least one. The other tales are good, the illustrations admirable, and we cordially join in the spirit of the article on the "Value and Beauty of Old Customs," in which, by-the-bye, there is a genial vindication of the good humour of the old Commonwealth people, and of Cromwell especially.

The *Belgravia Annual* is made up of short tales and sketches and poetry. The most effective piece of writing in it is "Carmagnole; or, the Wickedest Woman in France," from the pen of Mr. Sala. The description of character is vivid and tender, and Mr. Sala has done good Christmas work in showing the unexpected good in the notoriously evil. In his own way as a preacher, he has given us a fine sermon on charity. There is tenderness also in "Plain John Smith," and Miss Braddon tells a tragical tale in "Her Last Appearance." The other tales are of a miscellaneous character, but good in their way.

The author of "Gideon's Rock" needs no recommendation, and her Christmas number of *Good Words* brings us, indeed, "Good Cheer." The tale is of an irritable man made irritable by himself and his circumstances. There is some exaggeration in the description of the character, but the class to which Tom Bailey belonged is, unfortunately, true enough to life, making all around them, as far as possible, as miserable as themselves. However, even Tom was ultimately conquered by a friend's unexpected sympathy, and kindness, and help, in the day of sorest distress. Our authoress writes, "There are those whose craving is deeper than hunger, whose sores are hidden from the eyes of day and men, whose wants cry for more than broken morsels. Not altogether in vain shall the little story of these friends have been told if it remind one prosperous

Jonathan that the David of his youth probably still waits for him at 'The Stone.'"

"Paths of Peace," is the title of the extra number of the *Sunday Magazine*. Here are four tales by the "Riverside Visitor," the authors of "Episodes in an Obscure Life," "By Still Waters," and "S.D." We scarcely know which to prefer, but "Eve Harwood" is perhaps our favourite. It contains material enough for three volumes, and is told with singular effect.

## BRIEF NOTICES.

*Walter's Mistake: or One Thing at a Time.* By Mrs. H. B. PAULL. (Sunday School Union.) Walter, like a good many other boys, was very often doing one thing while thinking of another. The result was that he got himself into a great many scrapes, and once into a very serious position that might have been followed by death and ruin. This taught him a lesson, which many readers will be glad to know, he thoroughly learnt.

*The Globe Encyclopedia.* Edited by JOHN M. ROSS, M.A. Vol. II. (Thomas C. Jack, Edinburgh.) This second volume runs from Can to Ezz. It seems to have been edited with all the care bestowed on the former one. Its articles are generally well condensed, presenting the most salient results in the simplest and most efficient terms, and proportion has been very well considered. Literature and biography are fairly represented, and on the whole, it can be said, that any one with access to the *Globe Encyclopedia* is pretty near the fountain-head of a fair education. Some of the notices of living celebrities are unusually good, notably that of Thomas Carlyle, though we think that to speak of his humour as "combining the riot of Rabelais with the grimness of Knox," is not critically true. Carlyle's humour is in a certain sense abounding, but it is not riotous in the sense in which that term can be strictly applied to Rabelais—indeed riot in that sense would simply be exclusive of the grimness of Knox. The notice of De Quincey is very good indeed; but the writer is wrong in saying that from 1808 till 1827 he resided at a cottage in Gramere; for several years between 1808 and 1827 he spent in London amid great pain and sorrow, chiefly arising from separation from his family. We turned to this notice for a special reason, and also to that on the Darwinian theory, which is almost exhaustive for the space allotted to it. Some of the maps, as those of Canada and Denmark, are good, and calculated to be of great use; so that the possessors of this *Encyclopedia* will also have an excellent atlas.

*The Pilgrim's Progress.* As originally published by JOHN BUNYAN. Being a Fac-simile Reproduction of the First Edition. (Elliot Stock.) We are glad to see this second and cheap edition of this fac-simile reprint, for it will enable many more to possess the illustrious Pilgrim in his earliest dress. The quaint engravings which accompanied Mr. Stock's first edition have been dropped in this edition, but with no real loss, because these did not appear in the original edition, but were added at various times to the editions after the third. All the characteristics otherwise in Mr. Stock's first edition are maintained.

Messrs. Marcus Ward and Co. have brought out their usual supply of brilliant Christmas and New Year cards, which, in respect to elegance of design and harmony of colour, will vie with those of preceding seasons. The variety of cards is great, so as to suit all tastes. Many of the designs are highly comic, but the palm must be given to the multitude of exquisitely-coloured specimens of flowers, which are in their way perfect. "The Shakespeare Calendar," in gilt and colours for hanging up is very tasteful. It contains a daily date card, and will be a useful ornament for any room.

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## Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

## MARRIAGES.

DEAN-CARPENTER.—Nov. 29, at Stamford-hill Congregational Church, by the Rev. Henry Simon, Charles Montague Dean, of the Falkland Islands, second son of John Markham Dean, of Lordship-road, Stoke Newington, to Annie, eldest daughter of William Carpenter, of West Green Lodge, Tottenham. At home at West Green Lodge 26th and 27th December.

MURRAY-LOWES.—Nov. 30, at Union Chapel, Oxford-street, Manchester, by the Rev. Alexander M'Laren, B.A., William W. Murray, of Elgin, N.B., to Alice, eldest daughter of the late Robert Lowes, Esq., Manchester.

HARRIS-PHILLIPS.—Dec. 1, at the Welsh Nonconformist Chapel, Fetter-lane, by the Rev. D. C. Davies, M.A., T. Harris, Esq., J.P., Liechryd, to Bessie, daughter of Capt. Phillips, Glyn House, Newquay, Cardiganshire.

DOBELL-MARSHALL.—Dec. 2, at Carrs Lane Chapel, Birmingham, by Mr. B. W. Dale, M.A., Ebenezer Dobell, of Varnor, Hastings, to Mary, widow of late David Marshall, of The Laurels, Moseley-wake-green, Birmingham.

## DEATHS.

HADRILL.—Nov. 27, at No. 4, Cholmeley-villas, Highgate, N., Winifred, infant daughter of H. J. Hadrill, aged 14 months.

MAY.—Nov. 27, at Newport, Isle of Wight, Hannah, widow of John May, formerly of Ipswich, aged 81.

GRUNDY.—Nov. 30, at her residence, No. 105, London-road, Leicester, Emma, widow of Samuel Grundy, Esq. Friends will kindly accept this intimation.

HIND.—Nov. 30, at the Register House, Beverley, Anne, wife of Mr. Joseph Hind, Deputy Registrar of Deeds and Wills for East Yorkshire, aged 61.

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**THE METROPOLITAN and PROVINCIAL LAND, BUILDING, and ADVANCE ASSOCIATION** (Limited).—Offices, 1, Victoria Street, Westminster.—The Directors invite APPLICATIONS for the ISSUE of 500 B SHARES of £5 each; 5s. payable on application, and £1 10s. on allotment.—Prospectus and forms of application for shares may be had of the Secretary.

**TWO CAPITALISTS DESIROUS of INVESTING in HOUSE PROPERTY.**—The Directors of the METROPOLITAN and PROVINCIAL LAND, BUILDING, and ADVANCE ASSOCIATION (Limited) are prepared to ALLOT 500 A TEN PER CENT. PREFERENCE SHARES of £5 each.—For forms and application address the Secretary, 1, Victoria Street, Westminster (S.W.).

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Capital—ONE MILLION,

In 40,000 fully paid-up Shares of £25 each.

For the PURCHASE and SALE of  
PRODUCTIVE & PROGRESSIVE HOUSE PROPERTY  
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DWELLINGS of the WORKING CLASSES on the SELF  
SUPPORTING PRINCIPLE.

Registered March 15th, 1876.

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1. The first issue of 4,000 fully paid-up Shares of £25 each has been allotted.

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3. Thirty-seven estates have been purchased at a cost of £75,000, and other purchases are in course of negotiation.

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Of whom may be obtained approving notices of the Press, and an explanatory pamphlet, entitled "Five Minutes' Talk about the House Property and Investment Company (Limited)," prospectus, and share application forms.

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The Ninth Triennial Cash Bonus will be paid in January next.

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**ONE MILLION STERLING**

Has been paid as

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PAID UP CAPITAL and RESERVE FUND, £180,000.  
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Bonus allowed to Insurers of Five Years' Standing.  
Apply to the Clerks at the Railway Stations, the Local Agents, or

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**TWENTY-FIRST ANNUAL REPORT,**

MAY, 1876.

2,151 Policies issued for ...	£486,700
New Annual Income ...	13,054
21,151 Policies in force for ...	3,724,432
Annual Premium Income ...	116,753
305 Death Claims, Matured Policies, and Bonuses ...	54,959
From commencement paid for Claims ...	350,628
Laid by in the year ...	39,597
Amount of Accumulated Fund ...	439,842
Average Reversionary Bonus for 21 years, 1½ per cent. per annum.	

**BANK OF SOUTH AUSTRALIA.**

Incorporated by Royal Charter, 1847.

DRAFTS ISSUED upon Adelaide and the principal towns in South Australia. Bills negotiated and collected. Money received on deposit. For terms apply at the offices, 54, Old Broad Street, E.C.

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Open from 12 till 5 and 7 till 10. Admission to the whole, 1s.; Schools and Children under 10 years, 6d.

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Good Black Silks, 3s. 11d. per yard; present value, 5s. 3d.	
" " 4s. 9d. " " " " 6s. 3d.	
" " 5s. 3d. " " " " 7s. 3d.	
" " 5s. 9d. " " " " 8s. 6d.	
" " 6s. 9d. " " " " 9s. 6d.	
" " 7s. 6d. " " " " 10s. 6d.	

By all receivers of the patterns a comparison of the width and quality of Messrs. Jay's Silks is respectfully solicited by the firm.

**JAY'S, Regent-street.**

**SIX AND A-HALF GUINEA BLACK SILK**

**COSTUMES.**—Engravings of Messrs. Jay's Six and a-Half-Guinea Costumes forwarded on application gratis; also a pattern of the quality of black silk from which these costumes are made.

**JAY'S, Regent-street.**

**MOLLILANA CASHMERE**, all wool, and inexpensive, manufactured at Roubaix; fast black; will not shrink nor cockle if exposed to wet, and dirt may be washed or sponged off it without the slightest injury to the cashmere. Price £1 11s. 6d. for 16 yards, 25½ in. wide. Costumes of Mollilana Cashmere kept made up. To be had only at

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Upwards of SEVENTY of these Chapels have already been erected, and the orders for them are steadily increasing.

No complaints of defective ventilation or acoustics. Send stamped envelope for testimonials and prospectus. Photographs of Chapels in various styles, to seat from 100 to 1,000, 4d. each.

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**SALICYLIC SOAP.—TIDMAN and SON** (the Sole Proprietors of this New Invention) beg to DIRECT THE ATTENTION of the MEDICAL PROFESSION to its merits as an ANTISEPTIC. It will quickly subdue minor Affections of the Skin, particularly those which arise from irritability caused by heat and other influences.—In Tablets, One Shilling each.

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 will completely restore in a few days grey hair to its original colour without injury. It effects its object satisfactorily, producing a perfectly natural colour; thoroughly cleanses the head from scurf, and causes the growth of new hair. Sold everywhere by Chemists and Hairdressers in large bottles at 1s. 6d. each.

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**WHITE'S MOC-MAIN PATENT**  
 LEVER TRUSS, requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

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A Descriptive Circular may be had by post, and the Truss (which cannot fail to fit) can be forwarded by post, on sending the circumference of the body, two inches below the hips, to the Manufacturer.

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Which imparts a brilliancy and elasticity gratifying to the wearer.

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"THE MOST AGREEABLE AND REFRESHING  
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(NON-MERCURIAL.)

For more than 20 years it has sustained an unrivalled reputation throughout the United Kingdom and Colonies as the BEST and SAFEST article for cleaning Plate.

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An important crisis with Children is Cutting the Teeth. Much illness would be alleviated by the application to the Gums of

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Free from any Narcotic. None genuine without  
 "BARCLAY & SONS, FARRINGTON STREET, LONDON,"  
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**DIGESTIVE PILLS.**

Unequalled as a Cure for Indigestion. See Testimonials. Of any Chemist for 1s. 1d., or from J. C. POOLEY, Bath, free, for 1s. 3d.

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 TURE.**

**TRADE MARK.**—"BLOOD MIXTURE."  
**THE GREAT BLOOD PURIFIER AND RESTORER.**  
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**THOUSANDS OF TESTIMONIALS FROM ALL PARTS.**  
**IMPORTANT ADVICE TO ALL.**—Cleanse the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it obstructed and sluggish in the veins; cleanse it when it is foul, and your feelings will tell you when. Keep the blood pure, and the health of the system will follow.

As this mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.

**CLARKE'S WORLD-FAMED BLOOD MIX-  
 TURE** is sold in Bottles, 2s. 6d. each, and in cases, containing six times the quantity, 11s. each—sufficient to effect a permanent cure in the great majority of long-standing cases.—BY ALL CHEMISTS and PATENT MEDICINE VENDORS throughout the United Kingdom and the world, or sent to any address on receipt of 30 or 132 stamps by the Proprietor,

F. J. CLARKE, Chemist, Apothecaries' Hall, Lincoln.  
 Wholesale: All Patent Medicine Houses.  
 LONDON DEPOT: 150, OXFORD-STREET.

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 inconvenience, or expense, in **DYSPEPSIA**, Chronic Constipation, Diarrhoea, Nervous, Bilious, Pulmonary, and Liver Complaints, Debility, Asthma, Wasting in Old or Young, Nausea, and Vomiting, RESTORED by **DU BARRY'S DELICIOUS FOOD**:—

**REVALENTA ARABICA**

(which saves fifty times its cost in medicine), and cures chronic indigestion (dyspepsia), habitual constipation, diarrhoea, hæmorrhoids, liver complaints, flatulency, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood, eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, waterbrash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea; sinking fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy, diabetes, paralysis, wasting away, and the feverish and bitter taste on awaking, or caused by onions, garlic, and even the smell of tobacco or drink. Twenty-eight years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat. It is likewise the only recognised food to rear delicate infants successfully, and to overcome all infantine difficulties in teething, weaning, measles, fevers, restlessness, diarrhoea, eruptions. The 2s. tins are forwarded post free to all parts of the United Kingdom on receipt of 2s. 4d. in stamps.

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# SUPPLEMENT TO THE NONCONFORMIST.

VOL. XXXVII.—NEW SERIES, No. 1620.

LONDON: WEDNESDAY, DEC. 6, 1876.

GRATIS.

## THE LONDON SCHOOL BOARD ELECTIONS.

The election of members to constitute the London School Board for the next three years took place on Thursday last. It is almost superfluous to record that the result was a brilliant victory; every candidate recommended by the School Board Policy Defence Committee having been returned. In some of the divisions there was a considerable amount of excitement, but the use of the ballot, and the uselessness of external display, always tends on these occasions to keep things more or less quiet. In the subjoined statement, the letter B denotes an advocate of the School Board policy; the letter D, those who in the main favour the denominational system; R.C. means Roman Catholic; the letter I, Independent; and a \* that the candidate was a member of the late Board. In all cases the poll opened at 8 a.m., and closed at 8 p.m. The weather, though not wet, was unpleasant, and not such as to entice indifferent ratepayers to the polling places. If it had been fine, the voting would probably have been heavier. In some districts cabs were freely used to bring up voters, but not to the same extent as three years ago. It was, on the whole, a rather quiet election.

### CITY OF LONDON.

Here there were twenty-four polling places, and in the usual pressure of City life, there were few appearances of excitement, save the ubiquity of Sir John Bennett, who appeared from time to time at most of the polling places, which were generally out-of-the-way halls and schoolrooms. The counting of the votes began at nine o'clock on Friday morning, and late in the afternoon the declaration of the poll was made by Mr. de Jersey, the returning officer, with the following result:—

	Votes.
Sir John Bennett (B.)	7,461
Mr. William Sutton Gover (B.)	6,299
*Mr. Francis Peek (D.)	6,110
*Mr. Alderman Cotton (B.)	6,099

There were only five candidates: the unsuccessful candidate being—

Mr. Spottiswoode (D.)	5,295
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It will be remembered that Canon Gregory and his friends defeated Sir John Bennett and Mr. W. S. Gover in 1873, who have now in their turn triumphed. The Canon retired before the late election, and Mr. Francis Peek, who now alone represents the "voluntary" school party in the City, is anything but a strong partisan. The plumpers for Sir John Bennett must have been considerable.

### CHELSEA.

In this Radical borough, Canon Cromwell, who was as active—to use a mild term—as his colleague Canon Gregory on the late Board, prudently retired, but he took an active, and not creditable, part in support of the candidates of the National Society, the Rev. Darby Reade and Mr. Mitford. For some time there were only two candidates on the other side—Mr. Freeman, who as chairman of the Finance Committee of the Board has, from the beginning, rendered invaluable aid in carrying out its policy; and Professor Gladstone, who has great and special knowledge of educational matters. It was, however, thought that Chelsea ought to be able to carry a third Liberal. Accordingly Mr. J. F. Bottomley Firth, a well-known member of the Society of Friends, and a barrister, was induced to come forward, and in his address he frankly avowed his preference for the separation of secular and religious education. He became decidedly the most popular candidate, and received the support of the working men's Eleusis Club, and that of the kindred and combined political agencies scattered throughout the borough, especially at Notting-hill, Fulham, and Hammersmith. The clerical party did their work very quietly, but their cause seems to have been considerably damaged by Canon Cromwell's venomous attack on Mr. Firth as described in our last number—that gentleman being well known amongst the members of his own communion for his active philanthropy and religious zeal. The following is the result

of the polling which was declared on Friday evening:—

Mr. Firth (B.)	13,348
*Mr. Freeman (B.)	10,492
*Professor Gladstone (B.)	9,942
The Rev. Darby Reade (D.)	8,222

The unsuccessful candidates were:—

Mr. Mitford (D.)	7,847
Mr. O'Donnell (R.C.)	2,656

Thus Canon Cromwell is replaced by a thorough-going supporter of the School Board policy; who moreover headed the poll. The object in putting forward Mr. O'Donnell is not very apparent, for the primary object of his Church is to further the denominational cause as much as possible. He could not possibly have got in, but the Roman Catholic vote would have placed Mr. Mitford above Professor Gladstone. The following instructive correspondence *apropos* of Canon Cromwell's dastardly attack on Mr. Firth has been published in the *Daily News*:—

REAR-ADMIRAL MAXSE TO THE REV. CANON CROMWELL.

Sir,—A report has been brought to Mr. Firth's committee by two or three persons that on Sunday evening last, Nov. 28, you stated publicly at Christchurch, Chelsea, that you were sorry to find after a long residence in Chelsea a person was endeavouring to take your place on the London School Board who was "an infidel and an atheist," or words of a similar character, the reference being intended for the candidature of Mr. Firth. Now, either this story is a libel on you or it relates a libel which you have been guilty of towards Mr. Firth, who is, as you are well aware, a member of that religious body, "the Society of Friends." I beg that you will be good enough either to give me the means of contradicting this story, or, in the event of your having been so far misled as to utter the libel against Mr. Firth, that you will at once retract it and apologise, giving the utmost possible publicity to such retraction and apology, in order that the injury to Mr. Firth's candidature, which the circulation of libel must cause, may be, as far as possible, repaired and made amends for.—Yours obediently,

FREDK. A. MAXSE,

Chairman of Mr. Firth's Committee.

November 28.

CANON CROMWELL TO REAR-ADMIRAL MAXSE.

Sir,—On my return home I was surprised to find a note from you, and still more surprised on reading its contents. You appear to have received only a very incomplete account of what I said last Sunday night; but as I spoke hypothetically, and not assertively, and as I did not mention the name of any of the six candidates now before the ratepayers of Chelsea, I do not see how any one of the six gentlemen can reasonably attempt to fasten on me a personal charge.—I am, Sir, yours obediently,

JOHN G. CROMWELL.

St. Mark's College, Chelsea, S.W., Nov. 28.

REAR-ADMIRAL MAXSE TO THE REV. CANON CROMWELL.

Sir,—Your reply to my letter bears upon its face sufficient evidence that the report of your address are only too true. In my first letter I point out that you knew that Mr. Firth was a member of the Society of Friends, and you do not attempt to deny it in your reply, but endeavour to take refuge in the subterfuge that you did not mention the name of any candidate. But (apart from the candidate you support) there is only one other candidate besides Mr. Firth who is endeavouring to take what you call "your" seat on the London School Board, and this is Mr. O'Donnell, the Roman Catholic candidate; can you pretend that you meant him? It will now be for Mr. Firth to consider whether he will avail himself of the assistance which the law gives him, and thus make your shame as public as has been your offence. The term "infidel," in the sense used by clergymen, means infidel to their particular finite opinions upon infinite subjects, and considered thus, will be found to mean merely infidel to human error; but they claim a far worse interpretation than this, and know that they excite among their credulous listeners the vilest considerations against the man whom they thus stigmatise. I propose to forward this correspondence to the papers, as it shows that there exist men occupying high official position in the "National" Church, who are utterly unscrupulous in the means they adopt to injure political opponents, and who, when convicted of slander, are found without either the sense of honour or the simple courage to make reparation by recantation and apology.

Yours obediently,

FREDK. A. MAXSE.

67, Cromwell road, Nov. 30.

Canon Cromwell has subsequently written to a local paper, in which he declares that, as a man is known by the company he keeps, he thinks that, Mr. Firth's chief supporters being "club" Radicals and Secularists, "there cannot remain any doubt in the public mind about the piety of the Quaker gentleman, whose ancestors for so many years are reported to have done much good," and who is, "of course, too modest to record how much he has done for the diffusion of Biblical knowledge." It thus appears that the rev. gentleman *did* allude to Mr. Firth in his discreditable sermon. Surely Canon Cromwell's friends should dissuade him from writing any more of such sneering letters, if it is

important that he should retain what little shred of reputation remains to him

### FINSBURY.

"Whatever apathy may have been manifested in other electoral divisions (says the *Times*) it is to the credit of this important and populous division that it showed itself thoroughly in earnest upon the educational issues raised by the present election. The proof is that a much larger number was polled than on any previous triennial election." This satisfactory state of things was, to a large extent, owing to the single election which took place about a year ago, when Mr. Mark Wilks, pastor of the Congregational Church, Holloway, was returned, his principal rival being Lord Francis Hervey. On that occasion Mr. Wilks addressed public meetings in all parts of the division, and made a visible impression on the population of this huge and unwieldy borough by his eloquent enforcement of the true principles of education, and his vindication of the policy of the board. The same course has been pursued in Finsbury during the last six weeks. Not only has Mr. Wilks held more meetings than any of his competitors, but everywhere he had good audiences and aroused genuine enthusiasm, which was as much to the advantage of his fellow-candidates as his own. The following was the result of the polling as declared on Friday evening:—

*Mr. Lucraft (B.)	15,508
*Rev. John Rodgers (B.)	14,039
*Mr. Mark Wilks (B.)	13,479
Mrs. Surr (B.)	13,098
Lord F. Hervey, M.P. (D.)	8,468
*Mr. C. H. Lovell (D.)	7,672

The unsuccessful candidates polled as follows:—

The Hon. Reginald A. Capel (D.)	6,610
Mr. Davenport (vestry)	729
Mr. Bishop (I.)	403

This is a crowning triumph for the late School Board and those who have maintained its principles. All their four members were elected by astounding majorities, while the Church party only returned two out of three of their candidates; the highest on the poll being nearly 5,000 below the lowest of the School Board advocates, and the third Church candidate, Mr. Capel, being rejected. There is little doubt that the name of Mr. Wilks would have stood at the head of the poll, far in advance of Mr. Lucraft, had not he and his committee at their meetings and at the various polling-booths been indefatigable in persuading his friends not to plump for him, but to divide their votes with Mr. Rodgers and Mr. Lucraft. It is, moreover, only fair to say that both of the fellow candidates of Mr. Wilks preferred separate action during the contest to a coalition. Mrs. Surr appeared later in the field. Her sex gave her a great advantage at starting, but she has the repute of being well qualified for school board work, and her speeches have been clever, thoughtful, and effective. From the above voting statement it would seem to have been easy, had the strength of the School Board party been known, to have returned even a fifth Liberal in this well-instructed borough; but probably Mrs. Surr's victory was due to the plumpers, and besides, Mr. Lovell, though a candidate who had the approval of the National Society, has not, we believe, acted at all as a partisan at the meetings of the Board.

### GREENWICH.

This was perhaps the quietest of the elections in the ten metropolitan divisions. Greenwich returns four members, and some time ago Mr. Macgregor and the Rev. B. Waugh (both useful members of the late Board—the one devoting himself specially to the industrial schools, and the other, whose health was indifferent, to the school-book department—announced their intention to retire. In place of the latter, Mr. J. E. Saunders, of the Common Council, became a candidate. The Hon. and Rev. Augustus Legge, of Sydenham, an old member, was for some time a candidate, but he retired late in the day on the plea of "private affairs." The Denominationalists, however, resolved to try for a third seat, and the Rev. Dr. Wallace, a Roman Catholic clergyman, of Greenwich, came forward to oppose the action of the "Secularist party." There were twenty-six polling-places throughout the division, most of them being school-rooms and parochial offices, one a volunteers' drill-shed, and one a skating-rink. The Government



workmen at Woolwich were allowed an hour's leave, as usual, in order that they might have an opportunity of recording their votes, and at nearly all the stations a group of voters was waiting at the doors before eight o'clock, in pursuance of the habit of polling early acquired in the ante-ballot days. At the declaration of the poll on Friday evening the following were announced to have been elected:—

*Mr. H. Gover (B.)	15,479
Mr. Saunders (B.)	15,305
Mr. G. B. Richardson (D.)	14,357
Rev. Canon Money (D.)	14,215

The unsuccessful candidate was the Rev. Dr. Wallace, who polled 7,211 votes. His Roman Catholic supporters polled early in the day, and the necessity of making a vigorous countervailing effort to carry the School Board candidates having become known, the working men threw aside their apathy and flocked to the polling-booths. This decided the fate of the election. The School Board and the Church party each return two members, but the School Board candidates head the poll, and have reason to be satisfied with the result. Dr. Wallace, apparently, did not receive much support beyond the members of his own Church.

#### HACKNEY.

In this metropolitan division the contest was very keen, and the result more favourable than was expected. The Church candidates were Mr. R. Foster and the Rev. John Oakley, who were embarrassed by the appearance of a candidate in the person of Mr. Forster, and a bill was issued warning the ratepayers against confounding the two, with "no trickery for Hackney" added. There was a difficulty on the other side. Mr. John Jones was a candidate originally on the "Church" ticket, but in course of time it became apparent that he was not likely to be an abject tool of the National Society. At all events a Mr. E. Jones came forward—another "Jones" having been dropped before the nomination day—and as will be seen he carried off a fair share of votes. From twelve to two was the busiest time during the early part of the day, as numbers of working men managed to take the opportunity of their dinner-hour to record their votes. It was also during this time that the ladies appeared in strong force, and a large number of them apparently plumped for Miss Miller. The official announcement of the poll was made about eight o'clock on Friday evening to the following effect:—

*Sir Charles Reed (B.)	25,716
*Mr. Picton (B.)	20,813
Mr. John Jones (B.)	15,058
Miss Miller (B.)	15,011
*Mr. Robert Foster (D.)	10,521
The unsuccessful candidates polled as follows:—	
Rev. John Oakley (D.)	9,273
Mr. E. Jones (D.)	1,593
Mr. Forster	615
Mr. Sargent	281

Thus the School Board party have not only carried the election of the Chairman (Sir C. Reed), Mr. Picton, and Miss Miller, the candidates of the Policy Defence Committee, but Mr. John Jones, who stood as an independent candidate, has written to state that he is prepared to support the past policy of the Board. Miss Miller's success is stated to have given great satisfaction throughout the division. Both Sir C. Reed and Mr. Picton have been on the School Board from its commencement. The former, as chairman, has done a great work in helping to develop the policy of the Board, and his return at the head of the poll was expected. Mr. Picton, who, throughout, while not wishing to disturb the compromise adopted on the religious question, has never concealed his preference for purely secular education, has not taken a very prominent part in the public debates of the Board, but has been indefatigable in his efforts in the committees to promote its main objects, to which he has brought a ripe educational experience. The self-denying labours of these two gentlemen have evidently been appreciated by their constituents, both having been placed many thousands of votes ahead of their competitors. It will also be noticed that the only Church candidate who gained his election is Mr. Robert Foster, who polled 15,000 fewer votes than the Chairman of the Board, and nearly 4,500 fewer votes than the only lady candidate. The Rev. John Oakley, the second Church candidate, has sustained a marked defeat when the number of votes accumulated on the supporters of the School Board policy is taken into account.

#### LAMBETH.

This was a very exciting election, and gave rise to a great deal of lively controversy. The division, in consequence of its large extent and population, has lately been awarded an additional seat, returning six instead of five members, and the Church party scorned the idea of accepting only three and avoiding a contest, and were soundly beaten for their grasping spirit. The adherents of the School Board policy ran three candidates, and throughout the struggle, which has been unusually keen, showed a remarkable activity, union, and discipline, which kept them together in support of their three candidates, and resulted in a triumphant success. On the other side the clergy of the district were specially active, and the ratepayers were told that if they wanted a religious education for their children, they must vote for Daniel, Morgan, Hillier, and Tugwell. There were thirty-three voting places in Lambeth, which extends from Dulwich on the one

side, to Streatham and Tooting on the other. The rush of voters took place in the evening. The counting of the votes occupied all Friday, and the work was not finished till past midnight, when the following result was announced.

*Mr. Stiff (B.)	27,281
*Rev. G. M. Murphy (B.)	26,490
Mr. S. Kemp-Welch (B.)	25,355
Rev. F. Tugwell (D.)	14,997
*Rev. Evan Daniel (D.)	14,198
*Mr. Heller (D.)	13,270
The unsuccessful candidates polled as follows:—	
*Mr. W. F. Morgan (D.)	12,571
Mr. White (I.)	9,831
Mr. Pym Yeatman (R.C.)	6,583

This is a remarkable triumph for the School Board, whose three candidates are not only returned at the head of the poll, but by majorities of nearly two to one, while the Church party lose the fourth seat, which they attempted to regain. The Roman Catholics again miscalculated their strength, and suffered a defeat. Notwithstanding the lateness of the hour there was a considerable crowd around the Vestry Hall, who received the official announcement with much cheering. One of the ratepayers, like every other parishioner, having received a special circular from the Rector of Newington asking his support of the four Church candidates, replied as follows:—

Mr. George Howell presents his compliments to the Rector of Newington, and begs to say that he regrets that the rector of this populous and poor parish should lend his name and influence to a party who are perpetuating the miserable sectarian squabble in regard to education, and who are doing their utmost to obstruct the beneficial work of the London School Board. Mr. Howell also regrets that the sacred name of religion should be dragged into the mire by such unscrupulous misrepresentations as to the work of the Board, and the character of the candidates, as those made by the clerical party in this contest. Mr. Howell further regrets that the new rector should allow himself to become a mere electioneering agent in favour of a sect, and thereby alienate a large portion of his parishioners. Mr. Howell begs to say that he intends to vote for Messrs. J. Stiff, G. M. Murphy, and S. Kemp-Welch, and requests the Rector of Newington to vote for the same candidates in the cause of popular education.—Nov. 29, 1876.

Not only sectarianism but Toryism has received a heavy blow in Lambeth as the result of this election.

#### MARYLEBONE.

This, the largest of the metropolitan divisions, stretching from Tottenham-court-road and Oxford-street on the south, as far as Hendon on the north, Kensington and Kensal-green on the west, and Islington on the east. It returns seven members, and had twenty-four polling places on Thursday. The four compact candidates of the "Church party" continued their running together, as did also the three supporters of the old School Board policy; while the Independent candidates, including Mrs. Westlake (the only female candidate), seemed to maintain their isolation to the last. But Mrs. Westlake had a most influential body of supporters, and, as will be seen, was returned at the head of the poll. The official return was not made till past midnight on Friday, and was as follows:—

Mrs. Westlake (B.)	20,231
The Rev. Dr. Angus (B.)	18,048
*Mr. J. Watson (B.)	17,929
The Hon. L. Stanley (B.)	15,549
*Mr. A. Mills, M.P. (D.)	12,886
The Rev. J. J. Coxhead (D.)	11,646
Mr. Collins (D.)	10,676

The Liberals ran three candidates in combination, all three of whom were, as will be seen, returned. About Mr. Watson, the able chairman of the Statistical Committee of the board, and Dr. Angus, one of the members for the division when the first board was elected, there was not much doubt. But it was feared that Mr. Stanley, who was not so well known personally in the division, would have been hard run by the Church candidate. That fear was groundless. Mr. Stanley received nearly 5,000 votes more than the lowest of the successful Church candidates, and this great borough has unmistakably endorsed the School Board policy.

The following were the unsuccessful candidates:—

Mr. Macfarlane (R.C.)	10,425
Mr. B. Daniell (D.)	9,646
Mr. Hawkins (D.)	7,131
Mr. M. Barry (I.)	1,938
Mr. Verrey	402

#### SOUTHWARK.

Here, as in Lambeth, much interest was taken in the election, and the battle was fought in somewhat the same way. There were the same charges against the School Board candidates that they were opposed to religious education, and the same denials. There were thirteen polling-places, and after the first rush in the morning the polling went on quietly during the day until the evening, when the numbers presenting themselves were much greater. The result was declared about five o'clock on Friday evening, when the numbers were found to be—

*Rev. Robert Maguire (D.)	6,554
*Rev. John Sinclair (B.)	6,405
Miss Helen Taylor (B.)	6,081
Mr. H. G. Heald (D.)	5,894

The following were the votes polled by the unsuccessful candidates:—

Mr. Arthur O'Connor (R.C.)	5,164
Mr. Side (D.)	4,353
Mr. Boardman (D.)	229

The returns show that 2,500 more voters polled in Southwark than in any previous board election. "The majority for Mr. Sinclair and Miss Helen Taylor (says the *Times*) would have been greater had not nearly 200 of their working class supporters been prevented from voting in the third (Bermondsey) ward by the closing of the poll at eight o'clock. Miss Helen Taylor's return has diffused a general feeling of satisfaction throughout the division. A separate ladies' committee was formed, including among its members the wives of several working men, and this committee worked energetically to promote her return. The School Board and the Church party each return the two candidates they had recommended for election. The Roman Catholics lose a representative, as Mr. O'Connor failed to poll a sufficient number of plumpers to enable him to fill the seat vacated by Mr. Wallace. It was expected that the Rev. R. Maguire would be at the head of the poll, and that the contest would be between the second Church candidate, Mr. Heald, and the Roman Catholic candidate. Mr. Sinclair's past services on the board, it is felt, fully entitle him to the high place on the poll to which he has attained." Mr. Maguire was a member for Finsbury on the last board, and was, we understand, by no means a strong partisan of Church interests. Some little time ago he was promoted from Clerkenwell to his present living.

#### TOWER HAMLETS.

In this extensive division there were thirty-five polling stations. The voting was languid, but after five o'clock, when the labourers engaged in the docks and factories had left their employment, it became more brisk. The Roman Catholic candidate, the Rev. Father Lucas, had numerous supporters amongst the Irish population in St. George's-in-the-East and Ratcliff-highway, who came up in strong detachments, exhibiting their colours in the shape of green bills. At some of the stations many votes were tendered after eight p.m. and were refused, but there was a diminution of illiterates as compared with the last election. The official declaration of the poll was made on Friday evening as follows:—

Mr. W. Pearce (B.)	22,470
*Mr. Edward North Buxton (B.)	18,788
Rev. Angelo Lucas (D.)	14,791
*Mr. T. Scrutton (B.)	12,672
*Rev. Joseph Bardaley (D.)	10,791
The unsuccessful candidates polled as follows:—	
Mr. Samuel E. Ashton (D.)	8,926
Mr. John de Morgan (D.)	5,502

The return of Mr. Pearce so far ahead of his colleagues (more than 4,000 votes) is said to have been owing to the urgent appeals in the afternoon of his committee, who represented him to be in danger. The three Liberals were recommended by the Defence Committee, and their triumph is all the more signal as they have defeated Mr. Ashton, who was put forward by the Conservative Club of the district. The candidature of so decided a partisan is believed to have damaged his colleague the Rev. Joseph Bardaley, the popular Evangelical clergyman. The *Times* remarks:—"The Rev. Angelo Lucas, of Mile-end, who comes in third on the poll by means of the plumpers of the Roman Catholics, is said to be distinctly related to Mr. John Bright, one of whose sisters married Mr. Samuel Lucas, who subsequently went over to the Roman Catholic Church. The 'Father,' as he is popularly called, is a genial and effective speaker, but of much more pronounced Ultramontane and denominational views than his Roman Catholic predecessor in the School Board, Mr. Arthur Langdale." He is the only Roman Catholic on the Board; four others having been defeated.

#### WESTMINSTER.

In this division the Liberals gained an unexpected and signal triumph. It is here that the National Society, which is understood to have been active in selecting the Church candidates, has its headquarters. This was also the only division in which an attempt was made at intimidation. It seems that the Conservative Association had an agent in each polling-place with a printed copy of the register in his hand, in which he ticked the name of every voter as he polled. This gross illegality, the object of which was evident, was, however, soon stopped. At some of the polling-stations the presiding officer impounded the register which the agent had marked, but others allowed the agents to take them away. Mr. George Potter lodged a formal protest, which, however, events have rendered superfluous. At the declaration on Friday evening it was announced that the following five were elected:—

Mr. Sydney Buxton (B.)	8,096
*Mr. George Potter (B.)	6,869
Colonel Greene (D.)	6,481
Mr. Danby Seymour (B.)	6,254
Mr. Hudson (D.)	5,903

Those who were defeated polled the following numbers of votes:—

Mr. Wetherston (D.)	5,515
Mr. Bassett (I.)	338
Mr. Dyer (I.)	315
Mr. Weir (I.)	302

The first of the defeated candidates was conjoined with Colonel Greene and Mr. Hudson; the others were independent. The return gives the School Board policy party an additional two votes, counting four on a division. The Liberal side hardly counted on so great a victory, for the Church party and the Conservative party, who are well organised in Westminster, exerted their whole



strength against those who favour the School Board policy.

#### THE NEW SCHOOL BOARD FOR LONDON.

The following is an alphabetical list of the members of the Board, together with the divisions which they represent:—

Angus, Rev. Dr. ....	Marylebone.
Barnes, Rev. J. ....	Tower Hamlets.
Barnes, Sir John ....	City of London.
Barton, Mr. H. N. ....	Tower Hamlets.
Barton, Mr. S. ....	Westminster.
Collins, Mr. Thomas ....	Marylebone.
Cotton, Mr. Alderman, M.P.	City of London.
Coxhead, Rev. J. J. ....	Marylebone.
Daniel, Rev. Evan ....	Lambeth.
Firth, Mr. J. F. B. ....	Chelsea.
Foster, Mr. Richard ....	Hackney.
Freeman, Mr. E. ....	Chelsea.
Gladstone, Dr. J. H. ....	Chelsea.
Gover, Mr. H. ....	Greenwich.
Gover, Mr. W. S. ....	City of London.
Greene, Colonel Dawson ....	Westminster.
Heald, Mr. ....	Southwark.
Heller, Mr. Thomas Edmund	Lambeth.
Hervey, Lord F., M.P. ....	Finsbury.
Hudson, Mr. Donaldson ....	Westminster.
Jones, Mr. J. ....	Hackney.
Kemp-Welch, Mr. ....	Lambeth.
Lovell, Mr. C. H. ....	Finsbury.
Lucas, Rev. Father ....	Tower Hamlets.
Lucraft, Mr. R. ....	Finsbury.
Maguire, Rev. R. ....	Southwark.
Miller, Miss ....	Hackney.
Mills, Mr. A., M.P. ....	Marylebone.
Money, Rev. Canon ....	Greenwich.
Murphy, Rev. G. M. ....	Lambeth.
Pearce, Mr. W. ....	Tower Hamlets.
Peck, Mr. Francis ....	City of London.
Picton, Mr. J. Allanson ....	Hackney.
Potter, Mr. George ....	Westminster.
Reade, Rev. Darby ....	Chelsea.
Reed, Sir Charles ....	Hackney.
Richardson, Mr. G. B. ....	Greenwich.
Rodgers, Rev. J. ....	Finsbury.
Saunders, Mr. S. E. ....	Greenwich.
Scrutton, Mr. T. ....	Tower Hamlets.
Seymour, Mr. Danby ....	Westminster.
Sinclair, Rev. J. ....	Southwark.
Stanley, Hon. E. L. ....	Marylebone.
Stiff, Mr. James ....	Lambeth.
Surr, Mrs. ....	Finsbury.
Taylor, Miss Helen ....	Southwark.
Tugwell, Rev. F. ....	Lambeth.
Watson, Mr. James ....	Marylebone.
Westlake, Mrs. ....	Marylebone.
Wilks, Mr. Mark ....	Finsbury.

The number of new members is twenty-five, the same as in 1873. There are still three members of the House of Commons on the Board, Lord Francis Hervey having taken the place of Mr. Morley, who did not seek re-election. There are four ladies upon the new Board, as compared with two upon the old; for although Mrs. Cowell and Miss Chesser retired from Marylebone, that division now sent in Mrs. Westlake; Hackney returned Miss Miller; Finsbury, Mrs. Surr; and Southwark, Miss Helen Taylor. The Roman Catholic body is represented by Father Lucas, who sits for the Tower Hamlets. The heads of educational institutions on the new Board are the Rev. Evan Daniel, Principal of the National Society's Training College for Schoolmasters, and the Rev. Dr. Angus, Principal of the Baptist College, Regent's-park, who had a seat on the first Board but not on the second. In addition to the last-named gentleman the Nonconformists have succeeded in sending in Sir C. Reed and Mr. J. A. Picton for Hackney, Mr. Mark Wilks for Finsbury, Mr. J. F. B. Firth for Chelsea, the Rev. J. Sinclair for Southwark, Mr. H. Gover for Greenwich, Mr. W. S. Gover for the City, Mr. Kemp-Welch, Mr. Stiff and Rev. G. M. Murphy for Lambeth, Mr. G. Potter for Westminster, and Mr. Scrutton for the Tower Hamlets. It may also be mentioned that Sir C. Reed and Mr. Stiff polled the largest number of votes given to any candidates. Of the Anglican clergy the new Board contains Revs. Joseph Bardsley, J. J. Coxhead, R. Maguire, Canon Money, Darby Reade, John Rodgers, and F. Tugwell. Of the twenty-five new members of the Board, the City returned two, Chelsea one, Finsbury two, Greenwich three, Hackney two, Lambeth two, Marylebone five, Southwark two, Tower Hamlets two, and Westminster four. The supporters of the policy of the School Board gained a seat in the City, one in Chelsea, one in Lambeth, one in Marylebone, and one in Westminster. The majority of twenty-six in the last Board is therefore now increased to thirty-one, and the minority counts nineteen.

Omitting the votes given to the Roman Catholic candidates, the aggregate vote on the ten divisions in favour of the policy of the School Board may be roughly stated at 470,000, and that of its opponents at 270,000—giving the former a majority of some 200,000 votes, or 63.5 per cent. of the whole.

The Liberal daily press, especially the *Times*, *Daily News*, and *Daily Telegraph*, have given a decided support to the School Board policy during the election, and their articles have probably influenced to some extent the ultimate decision. In the *Telegraph* of Monday it is remarked with some truth, in an able leader, that it was a fight between the parsons' party and the parents' party as to who should have control over the education of the children in the metropolis:—

For a time the prospects of the now defeated candidates had been far from gloomy, chiefly owing to the apathy with which a busy population is often inclined to regard questions which turn on petty sectarian jealousies. From the moment, however, that the Bishop of London and his clergy came into the field, declaring open war against the School Board and its policy, the triumph of the men who supported both seems to have been made a matter of certainty. Thus we regard this election, in the first instance, as a proof that the ratepayers of London believe they, and not the clergy, should look after the public instruction of the young. In a somewhat rough but not unkindly manner they have put it on record that they are utterly opposed to their pastors meddling with well-filled schools, when in all parts of the City there are empty churches offering ample scope for the employment of their superfluous energies.

If proof were wanted that this is the right interpretation to be put on these elections, it is furnished by the returns of the voting:—

The numbers of those who did not vote, as well as those who did, are most significant. All observers seem to agree that the "clericals," soon after the polling commenced, began to discover that their party was riddled with the fatal canker of "abstinence." Their voters could not be got to come up to the booths, and the inherent weakness of their forces was manifest when, in one of the divisions where their triumph was regarded as certain, they began to produce copies of the rate-books, in order to check off the names of defaulters who probably had failed to fulfil pledges wrung from them by various sacerdotal agencies which powerfully influence domestic life. As to the feeling exhibited by those who voted, it is strange to note the unanimity with which, in all parts of the metropolis—West as well as East—they voted straight against the "parsons' party." It was apparently not enough to give the supporters of rate-aided schools a lump majority of thirty out of fifty seats; in every division save that of Southwark the electors placed the advocates of unsectarian education at the top of the poll; and even in this case the exceptionally honoured candidate happens to be a deservedly popular clergyman, who was one of the least offensively obstructive members of the old Board. In no division were the reactionary voluntaries able to gain a victory. Even in the places where they had most influence they were only strong enough narrowly to escape defeat. Nay, further, where a particular candidate was selected for what the Irish call "denunciation from the altar"—where against him that potent parochial electioneering agency of curates, district visitors, churchwardens, and what not, which every "political priest" finds ready to his hand, was used—this very candidate seems to have become at once the popular favourite, and to have been returned by a large majority at the head of the poll. The case of Mr. Firth in Chelsea is a notable instance of the delight with which the people snubbed their would-be clerical dictators. Mr. Firth is a Quaker, and he holds terribly Radical views as to the misappropriation of existing ecclesiastical endowments. There never was a candidate against whom "pulpit drum ecclesiastic, Was beat with fist instead of a stick," with fiercer zeal. Yet Mr. Firth is not only placed at the top of the poll, but he gets thirteen thousand three hundred and forty-eight votes, or five thousand one hundred and twenty-six more than were obtained by the most successful of the Chelsea candidates on the other side. In a word, the defeat inflicted on the opponents of the School Board is complete. The great heart of London sympathises with the Board and its work.

THE NATIONAL SOCIETY AND THE RECENT ELECTIONS. —There is a very curious statement in the *Rock* relative to the part taken by "The National Society for the Education of the Poor in the Principles of the Established Church" in the London School Board elections. "A Lover of Truth" states that himself and many of his city neighbours received a circular from that society (of which Canon Gregory is the treasurer) requesting donations to defray the election expenses of Mr. G. A. Spottiswoode (rejected on Thursday last). He calls attention to the fact that at one of the City meetings in support of the two Church candidates, Mr. Surr objected to Mr. Spottiswoode as being the nominee of the National Society. Canon Gregory denied the statement, but on Mr. Surr producing the circular referred to, the canon, we are told, was for once "dumbfounded." In consequence of this incident many gentlemen who had previously intended to support Mr. Spottiswoode, decided to vote for candidates "in favour of efficient education in Board Schools." Probably Canon Gregory, like Canon Cromwell, has by this time had enough of educational conflicts, and will prudently retire from a field in which he has won no laurels.

#### MEETING OF THE LIBERAL MEMBERS OF THE BOARD.

The first meeting of the new Board will be held next Friday, and the first duty will be to elect a chairman and vice-chairman. It is necessary that notice of motion should be given, and a meeting of the majority was held at the offices of the "School Board Policy Defence Committee," Ludgate-circus, on Saturday, at noon, to decide upon the course to be adopted. The whole list of candidates put forth by this committee, numbering thirty in all, had been returned, in addition to other candidates who ran on independent principles, and nearly the whole of these were present. Mr. S. Morley, M.P., presided; and Sir John Lubbock, M.P., and Dr. W. Bennett attended as visitors. Apologies had been sent by Mr. Alderman Cotton, M.P., Sir Charles Reed, and Mr. Sydney Buxton. The members present included Sir John Bennett, F.R.S., Mr. Robert Freeman, Mr. Joseph F. B. Firth, the Rev. John Rodgers, M.A., Mr. Mark Wilks, Mr. Benjamin Lucraft, Mrs. Joseph Surr, Mr. J.

Allanson Picton, M.A., Mr. James Stiff, the Rev. G. M. Murphy, Mr. Stanley Kemp-Welch, Mr. James Watson, the Hon. E. Lyulph Stanley, Mrs. Westlake, Miss Helen Taylor, Mr. Thomas Scrutton, Mr. E. North Buxton, Mr. George Potter, and Mr. H. Danby Seymour. Mr. Morley, M.P., congratulated the members upon having defeated a clerical conspiracy, and upon having secured results which would ensure the continuation and success of the noble work achieved by the last two Boards, even against the opposition which had been shown to that work. He should not need to counsel the majority who had been returned to be moderate, for they were so strong as to be able to act with moderation without being charged with weakness. He referred to endeavours which were made at the previous Board to obstruct the business by the minorities speaking against time, and he trusted that the new members would not be tempted into following these tactics, or, indeed, being led into talking for the sake of talking at all. He spoke of the wearying effect the speeches he had heard hour after hour at the Board had had upon himself, and he earnestly advised that no aid should be given in continuing this unbusiness-like course. In conclusion, he assured the members that though he was not with them on the Board, his best thoughts would ever be with them, and that if ever they needed outside assistance in their work his services would always be ready. Mr. Picton, M.A., after speaking of the essential services which Mr. Morley had rendered to the cause of education, moved that the best thanks of the members present should be given to that gentleman for his able assistance in the late struggle, which had ended in the triumph of the Liberal policy of the late Board. Sir John Bennett seconded the motion, saying that he had to thank Mr. Morley for his services in the contest to the general body of those elected to represent the School Board policy, and also for the manly and outspoken way in which, through the columns of the *Times*, he had called upon the electors of the City to lead the way in electing members who would follow a liberal policy. The motion was carried *nem. con.*, and a vote of thanks was moved to the School Board Policy Defence Committee, who had, it was said, so successfully opposed the action of the National Society. Mr. G. Howell, in returning thanks for the vote, said that it was impossible any one could tell the amount of work the committee had done, and he stated that the whole organisations of trades and public movements connected with the working classes had, through the committee, aided in giving the members of the present majority the victory they had achieved—a proof that the working classes fully appreciated the labours which gave their children an efficient education in good buildings. Mr. G. Potter remarked that the results of the election, and the vast numbers polled, would show that the public were not apathetic as to education or to the conduct of the board. The subject of the chairmanship was then raised, and it was said that, as a matter of course, Sir Charles Reed would be again unanimously asked to take upon himself the arduous duties of chairman. As to the vice-chairmanship, as Sir E. H. Currie had retired, this was a more difficult question, and a suggestion was made that the Rev. John Rodgers, as a Churchman, should be elected. The rev. gentleman named said he sat upon the Board as an Educationist, and not as a Churchman, and he thought that the question of creeds should be forgotten. The members present decided to talk over the subject privately, and the meeting, as an open one, then closed.

#### PROVINCIAL ELECTIONS.

SWANSEA. —GREAT LIBERAL VICTORY. —The election of a School Board for this town took place on Wednesday last, and resulted in the return of nine Nonconformists, four Churchmen, and two Roman Catholics for the fifteen seats. There was a very heavy poll. At the head of the list of members of the new Board is Mr. Llewellyn Davies (a Nonconformist), who had 9,824 votes. The second name is that of the Rev. W. Emyl Jones, with 8,273 votes, which were the plumpers of the Roman Catholic voters. The Rev. Dr. Walters, vicar of Llanhamlet, was the ninth on the list, and received 3,433 votes. Two clergymen, Dr. Paddon and the Rev. Eli Clarke were rejected. The Liberal party appears to have been well-disciplined and to have worked with a will, while the supporters of the Church party were far from united, and lacked organisation.

THE BRIGHTON SCHOOL BOARD.—An amicable arrangement has just been made whereby a contest will be avoided in the election for this Board. Six of the candidates have withdrawn, and the new Board will be constituted as follows:—Six Churchmen, six Nonconformists, and one Independent.

MAIDSTONE SCHOOL BOARD.—The members of this Board have been re-elected without opposition. It consists of five Churchmen and four Nonconformists.

OTLEY, NEAR BRADFORD.—The population of this place elected their first School Board on Saturday, and there was a very animated contest for the seven seats. The result of the poll is that the board is constituted of three unsectarians (Messrs. Johnston, Kerr, and Lawson); three denominationalists (Rev. S. R. Anderson, Mr. Thorne, and Rev. M. Kelly, the last named a Roman Catholic); and Mr. Jeremiah Garnett, who is classed as an "Independent" member. The rejected candidate was a Wesleyan—one Wesleyan being returned.



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